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The Indiana Jewish

# Post & Opinion

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Last minute gift ideas

## Congressman labels Arafat a terrorist

WASHINGTON — In response to the bombing by Hamas in Israel, Rep. Eric Cantor R-Va., a member of the House International Relations Committee and chairman of the Congressional Task Force on Terrorism and Unconventional Warfare, delivered the following statement:

"This past weekend, terrorists who have received backing from Chairman Yasser Arafat conducted suicide bombing attacks against Israeli targets, this time killing 26 people. How much clearer does it need to be that Yasser Arafat is up to his eyeballs in terrorist activity?"

"It is obvious Yasser Arafat cannot, and will not, get the job done and stop violence in the Middle East."

"No longer should there be any hint of discussion of a mythical 'cycle of violence' in the Middle East. This weekend provided further clarity to the situation demonstrated throughout recent years in the Middle East — terrorist activity thrives under the rule of Yasser Arafat, and Israel must take action in self-defense."

"Secretary of Defense Donald Rumsfeld acknowledged that the only completely effective way to halt terrorism is to find the terrorists perpetrating evil acts and halt them in their tracks. For its survival, Israel must retaliate against brutal acts of murder and terrorism against its own citizens."

"I will continue to do what I can to encourage the United States to support Israel's self-defense."

"Since Sept. 11, Americans unfortunately have been subject to the same kind of feeling of vulnerability to terrorism that Israelis experience every day. During this time, I call for an even stronger alliance between the United States and our only democratic ally in the Middle East in the fight to rid our world from the evils of terrorists."

## Grim figures are shown in next population study

NEW YORK — As if there were the hope that intermarriage was dropping in the American Jewish community figures from the new Jewish population study reveal the reverse — they are rising, plus 14 percent of those questioned said they do not believe in God.

The new study also shows that an increasing number of Americans raised as Jews are marrying non-Jews and identifying with other religions.

Then 1.4 million say they are members of a non-Jewish religion or profess a different religion.

Also of the 5.5 million American adults who are either Jewish by religion or of Jewish parentage or upbringing only 51 percent say their religion is Jewish compared with 58 percent in the 1990 survey.

When asked what the policy implications are of the study Egon Mayer responded that it indicates that religion may not be the "best method for attracting the hearts and minds of the masses of American Jews." He added that "whether it's trips to Israel, summer camping, the day school movement and so forth we have to address how to deal with that segment of the population that doesn't see in the religious section of Judaism the path to their Jewish future."



**PROUD SUBMARINERS** — Israel is guarding her shores with the help of this submarine crew who are standing in silence to commemorate the 69 members of the Dakar, which sank in the Mediterranean between Crete and Cyprus in 1968.



**IN FULL CONTROL** — Israel's defense forces include this P-151 Ra'am (Thunder) flying over the Alps on a return trip from an air show in England. The submarine is the Dolphin, which was recently commissioned.

# Indy Hanukkah events

The fifth candle of Hanukkah will be lit on Thursday evening, Dec. 13. Hanukkah ends Monday evening, Dec. 17.

Menorah lighting at the JCC

The JCC invites the entire community to join them for a Hanukkah tradition as they

light the hanukkah (the Hanukkah candelabra) at the Celebration Plaza on the Simon Jewish Community Campus, 67th and Hoover Road. The

Allan and Babs Cohn Family dedicated the Celebration Plaza and the large-scale Hanukkah sculpture to the Jewish Community. The lighting, for the final four nights (Dec. 13 to 16), is scheduled for 5 p.m. and will be lit by JCC staff.

## Hanukkah on ice

On Sunday, Dec. 16, 1 to 3 p.m., Lubavitch of Indiana invites the community to a free event at the Indiana/World Skating Academy at the Pan Am Plaza Ice Rink, 201 S. Capital Avenue, near Maryland.

"Hanukkah on Ice" is a wonderful hands-on family program where children will have an opportunity to skate with friends and family for free, hand dip a Hanukkah candle in wax, make Hanukkah crafts, carve their initials into the ice, meet Judah Macabee on ice, view an old-fashioned olive press demonstration, see the giant lighted ice menorah, win a door prize and enjoy hot chocolate, jelly donuts and snacks. Contributions will be gladly accepted.

Please RSVP to Rabbi Grossbaum (251-5573).

## BEZ Sisterhood Hanukkah luncheon

On Sunday, Dec. 16, 1 p.m., the Sisterhood of Indianapolis Hebrew Congregation will be hosting a free "thank you" luncheon for all paid-up Sisterhood members. If you have not yet paid your dues, please forward your \$20 check to Sisterhood. Come mingle and enjoy the camaraderie.

## Hanukkah celebration at Shaarey Tefilla

On Sunday, Dec. 16, 3:30 p.m., Congregation Shaarey Tefilla will celebrate Hanukkah with a religious school program followed by a kosher dinner and festivities at 5:30 p.m. Since this is the last night of Hanukkah, all participants are invited to bring their menorahs and Sisterhood will provide the candles. Also, please bring a non-perishable canned good or boxed item for the Mitzvah Corps collection to local food pantries. The dinner costs \$12 for adults (13 years and over), \$8 for youth (ages 6-12) and \$4 for children (ages 2-5). Please make your

Continued on page 11

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## Hospitals demonstrate emergency preparedness

NEW YORK - As has happened so frequently during the last year - and years - the two Hadassah medical Organization hospitals went onto high medical alert recently in the wake of the life-shattering terror attacks in central Jerusalem. Hadassah-Hebrew University Medical Center in Ein Kerem and Hadassah University Hospital on Mt. Scopus responded quickly and effectively to save lives.

Both hospitals demonstrated their emergency preparedness, switching from their usual Saturday staffing to full emergency mode - with evening personnel staying on as night shifts arrived to treat the victims that came in shortly after midnight.

The vast majority of the 109 victims who arrived at the two hospitals were teens, enjoying an evening out after the Sabbath. 62 were admitted to Ein Kerem and 47 to Mt. Scopus.

As a result, the hospital hallways have since been ringing with the sound of young voices. According to Ron Krumer, a top official at Hadassah Medical Organization: "If you walk through the corridors of the

hospital these days, you will see many groups of teenagers with balloons, boxes of candy and school backpacks. They are noisy and laughing, as teenagers are everywhere else. But when you look more closely, you can see the sadness and the tears."

As of Sunday afternoon, five of the 34 victims that remained hospitalized at Ein Kerem were listed in critical condition; the remainder were in light to moderate condition. At Mt. Scopus, ten of the wounded remained in light to moderate condition. Hadassah-Ein Kerem houses Jerusalem's first trauma unit and specializes in the immediate treatment of the most seriously injured and the continued treatment of the more complicated cases. Its skills have been highly honed - unfortunately through many years of practice.

The halls of Hadassah hospitals were filled with families and young people anxiously waiting to hear news that the injured were going to survive. In addition to treating those physically injured, several people came in suffering from shock and were treated by Hadassah's social work staff.

## Young Judea launches 9-11 camper fund

This month, tuition scholarships will be available for sessions at Young Judea summer camps in New York State, Texas, Wisconsin and North Carolina for any child aged 8-16 whose family has been directly affected by the September 11 disaster. All are welcome, whether they have been impacted by death of a loved one, displacement, parent's job loss or psychological trauma.

Young Judea, the Zionist

Youth Movement sponsored by Hadassah, established the tuition scholarship fund in response to the trauma experienced by so many children and adults following the September 11 attack on America. "Creating this fund and offering this kind of tender care to children whose emotional wells have been drained is a mitzvah," comments Renee Albert, Chair, Young Judea Fundraising. "We want to take care of these children whose

lives would be comforted with a positive camping experience."

"We know that these camps are so nurturing and loving that even children who have gone through this disaster will find at least some happiness here this summer," notes Judy Shereck, Young Judea Camps Chair.

Camp schedules are as follows: Camp Judea (Hendersonville, NC) - 3rd

Continued on page 5

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# Rona's Roving Reports

## Lots to do; just do it

By RONA TRACHTENBERG

**Topics in Jewish living**  
On Sunday, Dec. 16, 10:30 a.m. to noon, Rabbis Sandy and Dennis Sasso (of Congregation Beth-El Zedeck) will host the second of two conversations in Jewish living on the

topic of "The Ordinary and The Holy." Please join them for an enlightening discussion of how sexuality, speech, food and work relate to Judaism's sanctity of the everyday. This program costs \$3 per person,

which may be paid at the door.

### Junior NCSY ice skating trip

On Sunday, Dec. 16, 1 to 3 p.m., NCSY teens will gather at the Lubavitch "Hanukkah on Ice" program at the Indiana/World Skating Academy — Pan Am Plaza Ice Rink on 201 S. Capital Avenue. For more information, please contact the NCSY advisors, Joanie or Neil Harris, at 251-6775 (NSJHARRIS@aol.com).

### Hanukkah Dinner at B'nai Torah

On Sunday, Dec. 16, from 5 to 7 p.m., the Sisterhood of Congregation B'nai Torah will be preparing a kosher Hanukkah dinner at the shul. Guests will be entertained by the melodious sounds of an Indianapolis klezmer band — The Moody Jews. At 5:30 p.m., magician Captain Carl Martin will amaze the youngsters with his magic tricks.

The event is free for children under 5; \$7 for children up to age 12; \$12 for adults and children 13 and older and \$40 for entire families. No takeout dinners will be available. Please RSVP by calling Helen Goldstein at B'nai Torah (253-5253).

### Israel Forum 2001

On Monday, Dec. 17, 7:30 to 9 p.m., the JCRC is hosting its Israel Forum 2001 at the

JCC's Laikin Auditorium. Guest speaker David Horowitz, is editor of *The Jerusalem Report* and a frequent commentator on CNN, NPR, and the BBC. His latest book, *A Little Too Close to God: The Thrills and Panic of a Life in Israel*, was named one of the 10 best Jewish books of 2000. Horowitz will be discussing "Common Interests, New Reality: America and Israel. A dessert reception will follow. For more information, please call the JCRC (926-2935).

### Golden Age Club at JCC

On Tuesday, Dec. 18, 11:30 a.m. to 12:45 p.m., the JCC's Golden Age Club will be hosting its on-going Tuesday exercise class and lunch. The menu will be kosher beef stew and corn bread, salad, fruit, coffee and tea. The fee for the exercise class is 75 cents and \$1.50 for the lunch. For more information, please contact Lori Moss, adult services director, at the JCC (251-9467).

### CST Sisterhood meeting

On Tuesday, Dec. 18, 7:30 p.m., the Sisterhood of Congregation Shaarey Tefila will hold its monthly meeting at the home of Rebecca Pfeiffer. Attendance is encouraged. For directions, call the synagogue at 253-4591.

### Golden Age Club at JCC

On Thursday, Dec. 20, 11 a.m. to 12:45 p.m., the JCC's

Golden Age Club will be hosting its on-going Thursday discussion, exercise class and lunch. The menu will be kosher baked fish, noodle kugel and salad, pudding and cookies, coffee, tea and milk. The fee for the exercise class is 75 cents and \$1.50 for the lunch. For more information, please contact Lori Moss, adult services director, at the JCC (251-9467).

### Healing Sabbath at BEZ

On Friday, Dec. 21, BEZ is hosting its monthly Healing Sabbath service.

### Senior NCSY Conclave

From Thursday, Dec. 20, to Monday, Dec. 24, the Senior NCSY will host its winter conclave at the Abbey Resort, about 90 minutes north of Chicago, in Lake Geneva Wis. This five-star resort has plenty of exciting things to do including an entertainment center, ice skating, arcade game room, in-house movie theater and a full house spa.

This is the second of four yearly conventions for 8-12 graders. Come spend an amazing weekend with teenagers from Chicago, Milwaukee, Kansas City, St. Louis, Minneapolis, Omaha, Des Moines, and Winnipeg. If this is your first convention, you're in for a great time. It will be a weekend full of ex-

*Continued on page 6*



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## Anna Weisenbach to bat mitzvah

On Saturday morning, Dec. 15, Anna Michelle Weisenbach (Chana Masha), daughter of Dan and Robyn Weisenbach, will have the honor of becoming a bat mitzvah when she reads the Torah and Haftarah at the Indianapolis Hebrew Congregation.

Anna is excited that her bat mitzvah falls out on the sixth day of Hanukkah because it is her favorite Jewish holiday.

"My Torah portion *Miketz* is about Sarah's dream, the seven cows and famine. My Haftarah is about Zachariah and his visions of Hanukkah. To me, my bat mitzvah means that I am connecting with my Jewish ancestors. It is something that our people have been doing for thousands of years. I am proud to be continuing the tradition. As part of my bat mitzvah commitment, I will pursue my Jewish education by attending IHC Sunday school and reaching confirmation."

"My parents are the most important influences in my life. I am around them all the time and they are great



Anna Weisenbach

people. I think they are very proud of my achievements because they are constantly complimenting the cantors on how well-prepared I am for my *simcha*."

Anna is a seventh grader at Clay Junior High School, where she sings in the choir and was voted "most social" by her classmates. She loves running and placed fourth on her varsity cross-country team.

When Anna isn't reading or hanging out with her friends she is giving her atten-

tion to her tabby cat Mollie. Anna is eager to see all her out-of-town cousins from California and other relatives from Chicago, Boston and Pennsylvania. Anna has chosen a Hawaiian theme for her party, which will take place at The Riverwalk's Lodge.



## Young Judea

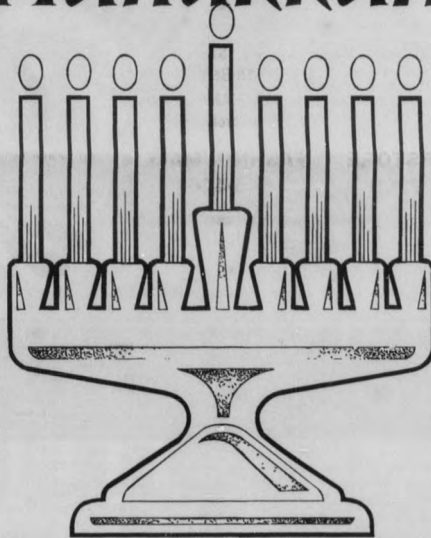
*Continued from page 3*

through 8th grade children (June 16-July 11 and July 15-August 11); Camp Young Judea Spruce Lake (Verbank, NY) - 3rd through 8th grade children (June 24-July 17 and July 27-August 14); Camp Young Judea Texas (Wimberley, TX) - 3rd through 8th grade children (June 16-July 9 and July 14-August 6); Camp Young Judea Midwest

(Waupaca, WI) - 3rd through 8th grade children (June 17-July 10 and July 16-August 8); and Camp Tel Yehudah (Barryville, NY) - 9th through 12th grade children (June 24-July 17 and July 22-August 14).

For further information please call Judy Shereck (212) 303-4591 or e-mail her at [jshereck@hadassah.org](mailto:jshereck@hadassah.org).

# Happy Hanukkah



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# Rona

Continued from page 4  
citing activities, great advisors, a live band, skiing, snow boarding, roller skating, comedy sports and discussions about topics affecting the Jewish teens around the world today.

For more information please call Joanie and Neil Harris at 251-6775 or e-mail them at NSJHARRIS@aol.com

## YJP Leadership dinner

On Friday, Dec. 21, following services, there will be a kick-off dinner for those who want to become involved in

re-naming and helping program the "new" young Jewish professionals group at the Indianapolis Hebrew Congregation.

Starting in Dec., the group will become more similar to a havurah, with the focus of spirituality and philanthropy, in addition to social activities. The temporary name will be Young Adult Chavurah (YAC).

This new group will be open to all IHC members, between the ages of 22 and 42, married or unmarried, with or

without children. Each event will be co-hosted and planned by a different group of members.

They will retain signature events such as dinner at trendy restaurants, dessert at the rabbi's house and breakfast at the Ronald McDonald House on Dec. 25. New events might include Shabbat services and dinner, guest speakers, and half-day retreats, study group with the rabbi and more.

In June 2002 a new chairperson will be elected who

will coordinate event planning and hold a seat on the IHC board to represent younger congregants' interests.

If you are interested in being a founding member of this new group, please attend this leadership event. If you would like more information, please contact Gary Stone at 255-2312 or garys@inin.com.

## Drivers are needed

The Chevrat Chesed group at IHC is being called upon more often to drive individuals to doctor appointments,

the grocery store, etc. IHC is grateful to those men and women who have already helped with transportation, but they need to expand their fleet. If you are available during the day, Monday through Friday, and can volunteer your time, please call Cantor Roger at 254-2188 ext. 208

## Donation wish list

From time to time, Congregation Shaarey Tefilla publishes its wish list. Items requested include silver kiddish cups, havdallah sets, glass serving platters, decorative serving bowls, serving spoons and forks, table linens (for banquet tables), wire whisks, knives, and storage bins. Anyone wishing to offer these items, please call the synagogue at 495-4591.

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- Yonathon Aryeh Baruch to Miriam Garland and David Potter
- Zipora Brianna to father Jerry, son of Rhoda Israelov
- Nechama Liba to father Shalom, son of Rachel and Rabbi Ronald Grey
- Emily Lauren to parents Dr. Alan and Jennifer Schwartz, grandparents Dee and Sanford Schwartz and great-grandmother Ida Muschel
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- Chana to parents Rabbi Mendel and Rebbeitzin Fraidl Schusterman
- Alexis Grace to parents Linda and Todd Maurer, grandparents Janie and Michael S. Maurer and Janie and Tom Goldberg and great-grandparents Betty and Jules Carlin
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# Don't miss this documentary

By CHARLES EPSTEIN

An important television experience will be presented on Dec. 18 and 19 over WTBU from 8 to 9 p.m. on both nights. This is actually a two-



tion of Judaism.

One segment has congregations of synagogues and churches attending each other's services and commenting how similar they actually are. One comment that was left in the documentary surprised me immensely. A Christian woman was almost in tears after witnessing a Jew-

ish service. She wondered why such a beautiful people (as the Jews) would not accept Jesus as the Messiah, it was such a shame. This seemed to be the point of this documentary.

What was exciting were the classroom visits from little youngsters to college students. Different views of Jews

were extraordinary. Unfortunately, a lot of attitudes were directly the result of Shakespeare's play "The Merchant of Venice" in which the memory of the character of Shylock the despicable Jew was extremely evident.

The creators of this extraordinary presentation deserve tremendous credit for a job

superbly done. This film was put together with ultimate care. Gerald Krell is listed as producer and director. Meyer Odze is listed as producer, videographer and editor. Both are Jewish.

The film is based on the book *Our Father Abraham: The Jewish Roots of the Christian*.  
Continued on next page

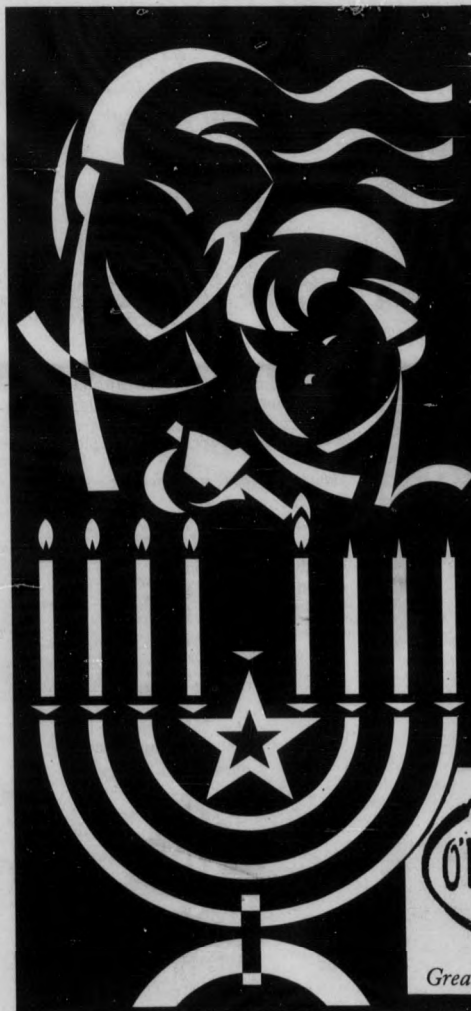
hour film divided into two one-hour segments. Why this is broadcast over two nights is another Judaic-Christian mystery of which there are too many already. But the film *Jews and Christians: A Journey of Faith* is too important to miss.

This film tries to bridge the huge chasm between Jews and Evangelicals. The opening short statements by different members of the clergy are exciting and especially fascinating. These hold your attention for the rest of the film, which covers a lot of subjects.

One of the facts revealed early is that Christians pray to God through Jesus Christ. Jews pray to Him directly. There are so many wonderful segments to comment on but that really is a job for a qualified theologian, not an entertainment critic. However, each subject that is brought up segues into another with the greatest of fluidity. It is amazing how well this documentary is put together.

There are discussions in synagogues, churches and classrooms. Some youngsters did not know that Jesus was Jewish nor that he preached in Hebrew. There were dialogues about how Jews and Christians can promote interfaith understanding while respecting differences. There is no attempt to gloss over the differences between the two faiths or the history of Christian persecution of Jews. One noted speaker stated that "You can't get from the New Testament to Auschwitz directly," and then goes ahead to explain why.

Many of the Christian clergy readily admit how the Christian religion evolved from Judaism. And then also admit how they (the Christians) structured the elimina-



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# Rona

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and great-grandmother Carol Mann

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- Eliana Hannah Schlein Sosin to grandparents Ted and Judy Sosin

- Matthew Richard to parents Richard and Sari Ohm
- Joshua James Drew to parents Pascal and Teresa Decaudin, grandparents Dr. Gabriel and Fran Rosenberg and great grand aunt Florence Kushnarov

- Isaac Schmutte, son of Matt and Lara Chaifetz

- Julia Marin and Adam Mortimer to parents Dr. David and Cheryl Ratzman, grandparents Jerry and Janet Mann and great-

grandmother Carol Mann

- Arista Sophia Duffin to grandmother Fran Rogers
- Simon Frederick to parents Stephanie and Jeff Cohen

- Mimi Cooper to parents Dennis and Laura Carafiol, grandfather Dr. Daniel Spitzberg, and great-grandmother Zeena Bassler

- Samantha Miceli to parents Randi and Mark Roger, grandmother Marilyn Roger, aunt and uncle Cantor Roger and Brandon Roger, and cousins Eddie and Miles Roger

- Maya to daughter Shauna and grandparents Steve and Judy Leapman

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- Sharon and Robert Miller – 25 years

## Bar/Bat Mitzvah:

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- Fran, granddaughter of Drs. George and Judy Tanner

- Laura, daughter of Bob and Ellen Marcus

- Sheryl, daughter of Dr. Scott and Carol Hamer and granddaughter of Dr. Charles and Melva Hamer

- Jordan Ross, son of Mark and Marla Tasch

- Courtney, daughter of Dan and Katy Dan Cantor
- Eric, son of Andrew and Janet Juster

- Jordan, grandson of Sid and Sarah Sakowitz

## Wedding mazel tov to:

- Natalie and Abe Zukerman on the marriage of their grandson William Zukerman to Karen Moschella

- Jack and Charlotte Kline on the marriage of daughter Jennifer Hope to Dr. Michael Alan Sontz

- Gail and Harvey Sax on the marriage of their daughter Meredith Lynn Sax to Neil Christopher Trueman

- Livia Klain upon her marriage to Stephen Russell

- Debbie and Paul Sandock on the marriage of their daughter Melissa Beth to Westbrook Scott Allen

- Robin and Tom Hedderich on the marriage of their daughter Jennifer Rochelle to Jason Michael Dubinsky

- Elaine Glanzman on the marriage of her son Mitchell to Jada Hensley

- Pearl and Irving Joffee on the marriage of their daughter Diana to Paul Shapiro

- Dr. Norman and Ado Fogle and Betty Fogle and Frank Zendell on the marriage of son and grandson Jared Scott to Elizabeth Ann Christie

- P.A. Nilhagen and Deborah Dorman-Nilhagen and Sharon and Fred Dorman and Morris Katz and Fran Jacoby-Katz and Dorothy Dorman on the marriage of their son and grandson Ryan Jacob Dorman to Lee Phyllis Rosenzweig

- Harriett and Robert Glazier on the marriage of their son Richard to Jan Kiser
- Joanne Classick on her marriage to Barry A. Levitt

- Jackie and Dr. Harry Wolf and Ruth Wolf on the marriage of their children and grandchildren Dan Scofield to Suzanne Bradburn and David Wolf to Tammy Kruse

- Elaine and Howard Zukerman and Natalie and

Continued on page 10

## Charlie

Continued from prev. page  
Faith, by Marvin Wilson, an evangelical Christian. Some 40 academics and clerics appear in the film, but do not get the idea that this two-hour film is just a bunch of talking heads. It is way more than that and beautifully prepared.

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3825 State Rd. 26 E., Lafayette  
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715 S. Tillotson, Muncie

## Rona

Continued from page 8  
Abe Zukerman on the marriage of their daughter and granddaughter Stacie Zukerman to Jason Hamilton

• Elaine and Stuart Fox and Helen Weinberger on the marriage of their son and grandson Daniel Fox to Margo Hamberger

• Cherri and Ira Jaffee on the marriage of their daughter Kira to Shlomo Shemesh

• Dr. Donald and

Sandra Rothbaum and Jane Rothbaum on the marriage of their son and grandson Michael to Karen Solomon

• Reyna Pauker on the marriage of her daughter Robyn to David Honig

Lilly's medical clinic for 23 years. He has also authored a book on Bobby Knight.

LIU President Steinberg notes, "these individuals and their families represent the best of all those connected to the University. Many of our honorees and alumni are builders of Long Island University education as a springboard to become leaders making a difference in the world." Among them are Louis Lemberger, a pharmacy alumnus and one of the developers of the revolutionary anti-depressant drug Prozac."

### Accolades

Mazel tov to Eileen Prince on the publication of her first book, *Art Matters*.

### Retirement honors

Marlene Wohlfeld has been the membership secretary at Congregation Beth-El Zedek since 1982. Her responsibilities included maintaining records for membership, yahrzeits and Sisterhood remembrance fund. She has also taught religious school, for 16 years, and served (with her husband) as USY advisor for three years. She will officially retire and be honored at the December 7 Erev Shabbat service.

Continued on next page

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## Rona

*Continued from prev. page*  
vice. The Wohlfelds plan to spend more time with their children and grandchildren, in Naples, Florida.

**New positions**  
Congratulations to Steve Frankovitz, of Congregation Shaarey Tefilla, for being elected as the shul's third vice president. Steve will be responsible for synagogue membership recruitment and service. Michael Meyers has volunteered to assist Steve.

Congratulations to Rhoda Israelov, who after a distinguished 20 years of writing a financial advice column for Indianapolis Business Journal (and formerly for the P-O) is now a columnist for *The Indianapolis Star*.

Congratulations to Dr. Yocheved Samson, who recently earned her Ph.D. in counseling psychology and is "open for business."

**New NCSY Advisors chosen**

Congratulations to Joanie and Neil Harris, who have accepted the roles of chapter

advisors for Junior and Senior NCSY. They bring years of enthusiasm, dedication, experience and responsibility to their new positions.

In high school, Joanie was on the NCSY regional board and was named NCSY of the Year in the Long Island region. During her college years she volunteered as a chapter advisor for Midwest NCSY and was their shabbaton program director for three years, where she successfully ran the events at St. Louis, Kansas City, Omaha and Memphis.

In high school, Neil was

regional president of Midwest NCSY and after college worked full time for New York NCSY as a chapter advisor, an advisor for several Jewish public school culture clubs, an instructor at the NCSY free Torah high school in Queens, NY, and was the regional director of NY Junior NCSY for three years.

This talented couple are currently organizing NCSY social and educational programs, at Congregation B'nai Torah, for Indianapolis teens in grades five through 12.

**Rabbinic ordination**  
Rabbi Susan Conforti, wife

of Paul Conforti, mother of Irene and Hanna, received her rabbinic ordination at Hebrew Union College-Jewish Institute of Religion in Cincinnati.

Rabbi Stacy Schlein, daughter-in-law of Judy and Ted Sosin, received her rabbinic ordination at Hebrew Union College-Jewish Institute of Religion in New York.

## Hanukkah Events

*Continued from page 2*  
payment to Shaarey Tefilla Sisterhood and RSVP by calling 253-4591 by Dec. 12.

**Hanukkah party for Hadassah Szold**

On Sunday, Dec. 16, 4 to 7 p.m., the Henrietta Szold group of Hadassah will be hosting a Hanukkah party/light dinner for members and prospective members at the Lion's Head clubhouse on 73rd

street. Participants are urged to bring a white elephant give, costing under \$10, to exchange with other guests. For more information, please call Joan Katz (317) 823-8221.

**Hanukkah dinner at B'nai Torah**

On Sunday, Dec. 16, 5 to 7 p.m., the Sisterhood of Congregation B'nai Torah will be hosting a Hanukkah Dinner at the shul. The Sisterhood will be preparing the kosher meal on the premises.

Guests will be entertained by the lovely sounds of Indianapolis' own and only klezmer band - The Moody Jews. At 5:30 p.m., magician Captain Carl Martin will amaze the youngsters with his magic tricks.

The event is free for children under five; \$7 for children up to age 12; \$12 for adults and children 13 and older and \$40 for entire families. No takeout dinners will be available. Please RSVP to Helen Goldstein at B'nai Torah (253-5253).

**JWV Hanukkah dinner**

On Thursday, Dec. 20, 6:30 p.m., the Indianapolis Jewish War Veterans will be celebrating Hanukkah at the JCC with a speaker and sumptuous kosher chicken dinner, latkes, salad and dessert prepared by Tamar David - owner of The Center Café. Dubbed, "The Almost Free Hanukkah Dinner", the cost of this event will be only \$2 per person. Wives are encouraged to accompany their husbands. This event is open to all Jewish War Veterans. You need not be a member of the JWV to attend. Please RSVP to Commander David Weintraub (846-5268).

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## Obituaries

### Pollard's mother never gave up

SOUTH BEND — Mildred "Mollie" Kahn was born in Pittsfield, Mass., on Aug. 19, 1917. She attended Ohio State University, where she met her husband, Morris Pollard, at a Hillel function the first night the two of them were on campus.

The two were inseparable from then on and were married three years later on Dec. 29, 1938. Mollie never finished her last semester of college, but 40 years later (at age 55) she wrote a thesis on health care and got her social work degree from her alma mater.

"We had a storybook love," said a grieving Morris. "Mollie traveled with me all over the world and participated in everything I did. She cherished and nurtured our three children. She was a great friend and a great wife for 63



years. I miss her dearly."

Mrs. Pollard was a lifetime member of Hadassah and a Sisterhood member in both the Orthodox and the Reform synagogues in South Bend. In addition, the Pollards were members of an Orthodox

synagogue in Perth, Australia.

More than 70 of Mrs. Pollard's family members, the Kahn's of Vilna, Lithuania, were murdered during the Holocaust. Her brother, Elihu Klein, served in the U.S. Medical Corps in France and was commander of an Army hospital in Paris at the end of World War II. In the late 1940s, he collected surplus field shoes, medical supplies and equipment and donated them to the new Israeli army.

Mrs. Pollard's life was darkened in 1985 when her youngest son, Jonathan, was arrested and sentenced to life imprisonment for spying to help protect Israel and the Jewish people. Her health deteriorated fighting for his release for the past 17 years. Her final wish, unrealized, was to hug her son as a free man be-

fore she died. Jonathan sits in a small prison cell in North Carolina and wasn't allowed to attend the funeral or sit shiva for his mother. He was assigned to clean toilets at the prison during the shiva period, according to his father.

Besides her husband, Mrs. Pollard is survived by her

children, Harvey, Jonathan, Carol and her two grandsons John and Michael.

On Dec. 1, Mollie died at the age of 84. On Dec. 3, more than 300 relatives and friends gathered at the chapel at the Hebrew Orthodox Cemetery in South Bend, for a memorial service and burial.

### Alvin Levenson, 78, athlete, businessman

Alvin Levenson, 78, who played varsity football at the University of Michigan, died Friday, Dec. 7.

Mr. Levenson owned and operated Indianapolis Store Fixtures Co. at 418 S. Missouri St., a business his father funded in 1918.

He was a 1947 graduate of Butler University.

Mr. Levenson was a Navy pilot during World War II.

A fine athlete, he played varsity basketball, football and track at Shortridge High School, lettering in each sport and was selected to the All City Football Team in 1941 while at Shortridge.

He was a member of Congregation Beth-El Zedeck, Murat Shrine, Monument Masonic Lodge #657, Zeta Beta Tau Fraternity and Broadmoor Country Club.

Survivors include his wife, Ann Tavel Levenson; daughters; Martha J. Levenson and Lora Avery; a sister, Rosalie Burns, and two grandchildren.

Services were Monday, Dec. 10 at Aaron-Ruben-Nelson Meridian Hills Mortuary, Rabbi Dennis Sasso officiating.

Memorial contributions may be made to a charity of the donor's choice.

### Beatrice Moos, 76, is being mourned

Beatrice Moos, 76, of Indianapolis, died Sunday, Dec. 4.

Mrs. Moos worked at Standard Oil Co. in Indianapolis as clerical help and later part time at L.S. Ayres downtown. From 1978 to 1988 she was a volunteer at Little Red Door, Winona Hospital and the Central Indiana Regional Blood Center.

She was a member of Indianapolis Hebrew Congregation and its Sisterhood.

Survivors include her husband, Walter Moos; daughter, Dr. Lynn E. Bradford; son, Don J. Moos; sister, Bernice Block; brother, Reuben Michelson, and three grandchildren.

Services were at the graveside in Indianapolis Hebrew Congregation North Cemetery on Friday, Dec. 7. Aaron-Ruben-Nelson Meridian Hills Mortuary handled the arrangements.

Memorial contributions may be made to the donor's favorite charity.

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# 'All That Jazz' JCC Auction 2001 a hit

The 2001 JCC Auction Saturday, Dec. 8, with a jam session theme, attracted plenty of donors and sponsors, thanks to generous volunteer involvement.

Even before the event, sponsors filled a 102-page catalogue/agenda with advertisements sold to benefit the Jewish Community Center.

The event included live music by Davidson & Lowe, buffet of food catered by Great Cooks & Company and a live and silent auction. The buffet included appetizers, gumbo — in keeping with the New Orleans jazz theme — chicken etouffée and rice, and barbecued salmon, among other delectables.

Wendy Cohen and Cristy Sagalowsky headed the volunteers.

Items at auction included hotel and condo stays, a gourmet dinner for 10 at Broadmoor Country Club, may other meals, four sideline tickets to a Colts game, a suite for up to 10 people at a WNBA game in Conseco Fieldhouse, four courtside seats to a Pacers home game against Milwaukee Jan. 15, a Chesapeake Bay cruise aboard the sailboat of Marks and Barbara Levy.

The Center is still accepting funds for a new Yamaha piano, a portable dance floor and a portable acoustical shell for the stage of the Laikin Auditorium.



ENJOYING THE AUCTION — Georgia and Idrienne Steiman clearly enjoyed the 2001 JCC Auction.



THEY WERE THERE — Meytal Ashkenazi and Julie Goldman were among the many who took part in the fun of the Center's annual auction.



HAPPY AUCTION-GOERS — Marsha Landau and Sharon Linder took time out from the fun for this photo.



FOUND BY THE CAMERA — Leo and Myrna Fang turned out for the JCC's big auction event.

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# Jewish Post & Opinion

## There is a way

So how do we get Jews to attend Sabbath services?

There is one way and we will never mention it but other than a disaster there must be ways in which Jews may be brought to be inclined to attend Sabbath services.

That way may never be found if the subject is never brought to the fore of the interest of the American Jewish community. In fact, it is that interest and that concern which can find the answer and bringing the subject up for discussion is the way to go.

And any rabbi can bring the matter up for discussion. All he has to do is to throw out the question to his congregation.

But an even better way would be for the question to be brought to the fore of the American Jewish community and that is what this editorial seeks to achieve.

In our view the bulk of the synagogue members of the American Jewish community can be brought around to attend Sabbath services, but not be the challenge of one American Jewish weekly publication.

The question has to be proposed to the American Jewish community and which factor of that community should do so is a good question.

Or should the combined Jewish community be brought to consider the matter?

One thing is most certain and that is that the matter should not be allowed to be ignored.

Maybe our congregations should pay members who attend Sabbath services \$10 for each service. So for \$500 50 members who otherwise would not be attending Sabbath services would be doing so and sooner or later they would request that the payments be discontinued.

Some congregation might just decide that the payments should not be made from its own coffers but should be made by those members who do not attend services.

And we know then what will happen — Sabbath services will be crowded every week.

Which will be the congregation that will print this editorial in its bulletin?

## Our 3 rabbinical schools, all seeking presidents

NEW YORK — The fact that three of the nation's rabbinical schools are seeking new presidents was the subject of a current article by Rabbi James Rudin as only the Jewish Theological Seminary is not among them. They are HUC-JIR, the Reconstructionist Rabbinical College and Yeshiva University.

He pointed out that leading a rabbinical school was viewed as the capstone of a good scholar's career...but something funny, or maybe not so funny, happened on the way to the presidential office.

Asking the question, "does it really matter who heads a seminary?" he answered "you bet it does. Only an intellectually strong and spiritually exciting school can attract the kind of rabbinical students who will guarantee a vibrant American Jewish community."

He concluded that "for better or worse seminaries usually reflect the values and personalities of their presidents."

# Editor's Chair

We wonder if our readers question the space we devote to Jewish athletes who make the news and there is a reason — a personal one. Yet we believe our coverage in that area is appreciated by our subscribers. And incidentally those subscribers can be helpful in forwarding to us clippings from their daily paper of achievements of athletes who are Jewish.

There was a day when Jews practically dominated college basketball, and most certainly in the east. And there was a day when Jews dominated in almost every weight in boxing as world champions.

Today there are other areas in which Jews concentrate and in some dominate but they are not in sports.

Yet here and there throughout America there are Jews who star on college teams as

they have when in high school and their exploits should be reported here.

And their exploits can be reported here if our readers nationally will clip from their daily papers or other sources reports about them and mail them to us. In fact they can even contact the athlete and request that he or she forward a photo to us.

So it's up to you and we believe that most readers will be happy to cooperate.

The answer is that we were on two teams at the University of North Carolina — cross country and boxing, the latter of which was even more popular at Chapel Hill than basketball if the number who crowded around the ring in the "tin can," what the full block-long building in which both sports were held, is any proof.

## Hamas, Arafat are feuding

NEW YORK — Some welcome news about Israel from the Jewish standpoint has related that Hamas and Arafat are at each other's throat as Arafat threw Hamas' spiritual leader, Sheikh Ahmed Yassin under arrest. Yassin is paralyzed and he was largely symbolic at this point.

The crux of the situation currently as far as the bombings which have taken so many Israel lives is whether Arafat will abide by his continuing commitments to harm his people.

He has his work cut out for him as the power of Hamas has grown steadily.

## 2 Hillels get new rabbis

NEW YORK — Changes of leadership at two Hillel Foundations have been announced. Rabbi Richard Kirschen will head Brown University Hillel and Rabbi David R. Kudan Harvard's.

## Israeli institute wins UN peace education prize

NEW YORK — An Israeli institute for Jewish-Arab reconciliation has been named one of two winners of the 2001 UNESCO Prize For Peace Education.

Representatives from the Givat Haviva Jewish-Arab Center For Peace in Israel will be joined by Ugandan Bishop Nelson Onono Onweng in receiving the award in Paris on Thursday, Dec. 13.

The United Nations Educational, Scientific and Cultural Organization and its International Prize Jury selected the 2001 honorees to highlight the two winners' exceptional efforts in peace education, promotion of peace and non-violence and to reward the work done for the resolution of conflicts through dialogue.

Recipients of the prize receive \$30,000 to further their goals.

Established in 1963, the Jewish-Arab Center for Peace at Givat Haviva is Israel's oldest and largest peace education institution. Its main aims are to foster closer relations between Jews and Arabs in Israel and throughout the region, to educate for mutual understanding, and to promote tolerance and permanent dialogue between the two communities. Each year, about 25,000 people participate in its activities.

Despite the wars and upheavals of the past 38 years, the Center continues to promote peace and democratic values through its education and research projects, its conferences and workshops, its library and information center and its publications.

The Givat Haviva Educational Foundation was opened in Manhattan in 1966 as the American tax-exempt support group for the Givat Haviva Institute.

## HOW TO KILL A BUSINESS IN TEN EASY STEPS

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6. Don't advertise. Forget that you have competition trying to attract your customers away from you.
7. Don't advertise. Tell yourself it costs too much to advertise and that you don't get enough out of it.
8. Don't advertise. Overlook the fact that advertising is an investment in selling — not an expense.
9. Don't advertise. Be sure not provide an adequate advertising budget for business.
10. Don't advertise. Forget that you have to keep reminding your established customers that you appreciate their business.

You decide... it's your business in good times or bad.

## Hasidic convert convict may sue Ohio over trim

WASHINGTON — A Hasidic prison inmate whose case went to the Supreme Court has won the right to sue Ohio for cutting his beard.

The court refused to intervene and block the trial.

Ohio leaders argued that the case could provoke thousands of lawsuits.

Prisons customarily force inmates to follow grooming rules intended to control contraband and discourage gang activity. Courts have generally sided with authorities in rules fights.

However, Hbrandon Lee Flagner won an appeals court ruling that he has a legitimate case on religious grounds against officials who twice cut his beard and sideburns.

Flagner claims a First Amendment right to follow his religious beliefs and traditions, including letting his facial hair grow, and that he has no security risk.

Attorneys for 20 states joined Ohio in urging the Supreme Court to consider the case, arguing that exemptions could hamper the ability of prison officials to maintain security, creating risks for the prison staff, inmates and the general public.

Ohio requires inmates to have neatly groomed mustaches, beards and sideburns, cut within a half inch of the skin to prevent concealment of weapons or drugs.

Officials put Flagner, a murderer, in isolation for refusing to follow the rule, then eventually cut his hair.

Although a divided three-judge panel of the 6th U.S. Circuit Court of Appeals sided with Flagner in ordering a trial, the judges said he cannot try to collect damages from prison officials.

Flagner claims to have molested hundreds of girls and confessed to killing an 8-year-old girl whose body was never found.

He became a Hasidic Jew in 1991 while in prison and was at times exempted from the prison's grooming regulations. He said his beard and sideburns were cut against his will in 1996 and 1998.

Ohio Attorney General Betty Montgomery said if Flagner wins his case, other inmates go to court challenging numerous rules that could have security consequences.

There have been many recent court fights over prison restrictions.

In this case, the Cincinnati-based 6th Circuit said an essential facet of Flagner's religion involves his facial hair and "enforcement of the grooming regulation would require him to violate that tenet."

## Many munificent gifts; Princeton's is for \$60 M.

NEW YORK — Several gifts of interest to the Jewish community were announced this week including one for \$60 m. by Peter B. Lewis of Mayfield Village, Oh. to Princeton University. Also one for \$150 m. to John Hopkins Cancer Center by Sidney Kimmel of New York.

Also Teresa and Dr. Merle Fischlowitz of San Diego have contributed \$350,000 to the American Society for Technion Israel Institute of Technology.

Another gift was for \$1,080,000 from the Rose Community Foundation of Denver to that city's Allied Jewish Federation.

The Ford Foundation has announced several gifts of Jewish interest including one for \$20,000 to Birzeit University of the West Bank, \$200,000 to Yachow Productions of East Jerusalem to promote Palestinian music locally and internationally, \$50,000 to the Cinema Production Center of the West Bank, \$60,000 to Health, Development, Information and the police Institute of the West Bank, \$45,000 to Yeshiva University and \$1m. to Columbia University to study Muslim minority communities in New York City and Europe.

Other gifts included one for \$7 m. by Philip A. Straus and his wife, Lynn, to the Bank Street College of Education of New York.

### Two more 9-11 victims named

NEW YORK — Two additional Jewish deaths from the Sept 11 bombing of the World Trade Center were announced — Mark Brisman, 34, and Allan Schwartzstein, 37. A

note in connection with the disaster is the awarding by the Reform movement of \$100,000 to the Uniformed Firefighters Association Widows and Children's Fund.

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# Obituaries

## Retired judge Alan Farber overcame disability to serve

LOUISVILLE — Death at age 58 came to Alan Farber, a retired district judge and former law professor. His obituary in the daily press was one of the longest.

In 1976 he became assistant commonwealth attorney and in 1980 he was appointed to serve as a district judge and later re-elected four times.

A car accident in 1966 left him as a quadriplegic. He retired in 1993.

He was admitted to the National Hall of Fame for Persons with Disabilities in 1985 and two years later was honored by Eliahu Academy on whose board he served.

## Rabbi Morton Applebaum, 90

BOCA RATON, Fla., — Rabbi Morton Applebaum, 90, is being mourned.

He had served at Temple Israel in Akron, Ohio; Temple Beth El in Flint, Mich., and Congregation Shaare Zedek in Lansing, Mich. He served on the board of trustees of the Union of American Hebrew Congregations, the board of

governors of HUC-JIR and the executive board of the Central Conference of American Rabbis and served on numerous national, state and civic boards and commissions.

With Rabbi Samuel M. Silver he co-authored "What Everyone Should Know about Judaism" and wrote two other books.

## Bo Belinsky, 64, Angels pitcher

LAS VEGAS — Bo Belinsky, who pitched a no-hitter for the Los Angeles Angels on May 5, 1962, died at the age of 64.

Among the fans who watched him win the game was Walter Winchell who wrote up his achievement for his national readership.

## Sol Diamond dies at age 87

PHILADELPHIA — Sol Diamond, a business executive who was a fundraiser for Israel, died at the age of 87. He

was active in the leadership of Federation Allied Jewish Appeal drives.

## R. Heilbrunn, philanthropist

NEW YORK — Robert Heilbrunn, noted philanthropist, died at the age of 93. Among the beneficiaries of his

generosity were the American Jewish Committee and Mount Sinai Hospital plus the UJA-Federation.

## Philip Cowan, bridge star

NEW YORK — Philip M. Cowan, president-elect of the Copyright Society of the U.S.A., is being mourned. He was a world class bridge player.

## Sol Henkind, Braille aid

NEW YORK — Sol Henkind, whose name, with that of his wife, is attached to the Henkind Eye Institute of Montefiore Medical Center, is being mourned. He was active in the Jewish Braille Institute where he made 300 recordings of Yiddish stories and other works.

His generosity made possible the creation of the Saul Lieberman Institute of the Jewish Theological Center.

## Louise Loeb, being mourned

NEW YORK — Louise Steinhart Loeb, president of the Child Development Center of the Jewish Board of Family and Children's Services, died at the age of 86. Her husband of 63 years, John A. Loeb, a philanthropist, died in 1998.

## Esther morrow, philanthropist

PITTSBURGH — Esther Bluestone Morrow, humanitarian and philanthropist who was honored recently by the Jewish Association on Ageing, died at the age of 89. She was a tireless fundraiser for the Ladies Hospital Aid Society and the United Jewish Federation.

## Morton Sand, 83, of Philadelphia

PHILADELPHIA — Morton Sand, who served on the board of the Jewish Federation and other Jewish groups, died at the age of 83. He founded Paws, a chain of pet food stores. He served as

a command pilot in World War II, leading 90 missions for which he was awarded the Distinguished Flying Cross.

For 40 years he served on the Albert Einstein Healthcare Network.

## Helen Schneider succumbs at 79

NEW YORK — Helen Schneider for whom (with her husband) the Schneider Children's Medical Center in Petach Tikvah is named, died

at the age of 79.

The Schneider Children's Hospital in New Hyde Park also is named after the Schneiders.

## Naomi Schor, 58, of Yale, dies

NEW HAVEN, Ct. — Naomi Schor, Yale University professor who authored several books on feminist theory,

died at the age of 58. She had held professorships at Brown, Duke and Harvard.

## Fanny Shafran, 89, is mourned

CLEVELAND — Fanny Ratner Shafran, a supporter of numerous Jewish causes, died at the age of 89. She was operating the gift shops at Park Synagogue and Subur-

ban Hospital, which she and her husband helped found. She served on the board of the Frances Payne Bolton School of Nursing at Case Western Reserve University.

## Dr. Silverstone, JCC president

HARRISON, N.Y. — Dr. Sidney Silverstone, past president of the Jewish Community Center of Harrison, is being mourned. His "spiritual

leadership" was noted in a New York Times paid obituary which added that his "philanthropy leaves a precious legacy."

## Ben Sprafkin dies Philly

PHILADELPHIA — Benjamin R. Sprafkin, who for 41 years headed the Jewish Family and Children's Service, died on Nov. 14. After his re-

tirement in 1982 he served as interim president of Big Brothers and Big Sisters of America.

## T. Tannenbaum, a TV producer

LOS ANGELES — Thomas D. Tannenbaum, whose movie and TV credits include "The Odd Couple," "The Brady Bunch" and "Mission Impossible," died at the age of

69. He began his career in films with MGM in 1952 and was an associate producer of "Raintree County," a 1957 film about the Civil War era starring Elizabeth Taylor.

## Irwin Weiner, sports agent

RYE BROOK, N.Y. — Irwin Weiner, prominent sports agent, died at the age of 69. He served as a police commis-

sioner in Westchester County and operated a printing business in Mt. Vernon.

## Pulpit changes

Temple Beth David, Snellville, Ga. will be served by Rabbi Ronald Bluming.

Rabbi Angela Buchdahl is serving Westchester Reform Temple, Scarsdale, N.Y.

Congregation Beth Elohim, Brooklyn, has welcomed Rabbi Talia Feldman to its pulpit.

Rabbi Angela Buchdahl has joined the rabbinical staff of Westchester Reform Temple.

Congregation Beth Elohim, Brooklyn has welcomed Rabbi Talia Feldman to its education staff.

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# Media Watch

## Show explores black/Jewish tensions

By RABBI ELLIOT B. GERTEL

100 Centre Street (Arts and Entertainment Network) devoted a recent episode to African American/Hasidic American tensions. Produced



and written by movie master Sidney Lumet, this series focuses on New York judges, their interactions, foibles and strengths. The two main judges are John Rifkind (Alan Arkin), who is Jewish, and Attallah Sims (LaTanya Richardson), who is African American.

In this episode, written by Lumet, an elderly Hasidic man, Israel Binyamin, is arrested for running into a young black girl and leaving the scene of an accident. An African American man who pursued Binyamin and incited an attack against him is being tried across the hall for trying to take the law into his own hands. The African American judge presides over the Binyamin case while her Jewish friend is the judge at the African American's trial.

Interestingly, the episode does not begin with the crime or with any of the accused. One gets the sense that this would not be artistic enough for Lumet. Instead, the first voice we hear is that of Benjamin Berkowitz, Binyamin's defense attorney. (Are all Jews Binyamins with an "i" or a "y"? He introduces himself as the old man's attorney and immediately requests a special (that is, separate) jail cell for his client. He claims "special" clearance from an assistant D.A., and has a letter to prove it. He is condescending to law enforcement officers and to associates in the prosecutor's office. The two representatives of these two departments happen to be black. Berkowitz threatens the former's job and asks the latter, the assistant prosecutor, "When I talk to you since you're obviously far too down the ladder to be of help?" (For someone so arrogant, he certainly has not worked on his

who's and whom's.) Then he demeans the latter a second time by asking him if he is afraid to take responsibility when he refuses (out of proper regard for procedures) to discuss the charges.

In arguing Binyamin's case, attorney Berkowitz insists that his client is short and therefore could not see the "object." The black assistant D.A. reminds him that the "object" is a little girl, and Berkowitz is contrite. He seems sincere in regretting that his use of legal language was insensitive. Yet Lumet has painted the Jewish community as expecting special favors gained through co-reli-

"separate." It all smacks of entitlement or of special privileges. Is this Lucas's take on the negative aspects of "chosenness"? Or does he see the demands and threats of his Jewish defense attorney as somehow admirable? He definitely regards the State of Israel as an escape risk for Jews seeking special dispensation. The prosecution asks that Binyamin surrender his passport, lest he flee to Israel to gain immunity from American prosecution.

True, Lucas has taken Jews who defend the system and not the Hasidim. The arresting officer, a Jew, knows Yiddish and stands by his

*It would seem that he has conjured up the Berkowitz character to show just how pushy some Jews can be. But in focusing on all this, he fails to raise in any detail the basic question of this case: Was Binyamin afraid to stop in a black neighborhood to help the girl who ran in front of his car? How is that issue to be treated? Can it be explored objectively? And what is the responsibility of black neighborhoods for the fears of whites, if any? These important questions are hardly raised, let alone addressed. One gets the impression that Lumet is interested only in the "big" or "cosmic" question regarding Black-Jewish tensions — namely, why? The African American judge, Attallah Sims, who has decided to run for mayor, poses the question to her Jewish friend and colleague: "Do you think that we're unique as a black woman and a Jewish man who are friends?"*

gionists in public office. The glaring example is that of a city councilman, one Zev Brockman who, it seems, procured a driver's license for Binyamin even though the latter cannot read English.

Lumet depicts his Jewish characters as demanding from the start what is "special" or

charges, to which Binyamin confessed. He is booted in the courtroom by the Hasidim, ostensibly for "betraying" one of his own. Across the hall, the Jewish judge clears the courtroom of African American hecklers who are turning the trial into an open and loud protest of lack of Black clout

in American courts. (One gets the impression from Lumet that any Jewish "clout" is pure manipulation.)

Lumet is hell-bent on highlighting the contrasts and similarities between the African Americans and the Hasidim. He exults in showing the Black Muslims in their regalia trading jeers with the Hasidim in theirs.

It would seem that he has conjured up the Berkowitz character to show just how pushy some Jews can be. But in focusing on all this, he fails to raise in any detail the basic question of this case: Was Binyamin afraid to stop in a black neighborhood to help the girl who ran in front of his car? How is that issue to be treated? Can it be explored objectively? And what is the responsibility of black neighborhoods for the fears of whites, if any? These important questions are hardly raised, let alone addressed.

One gets the impression that Lumet is interested only in the "big" or "cosmic" question regarding Black-Jewish tensions — namely, why? The African American judge, Attallah Sims, who has decided to run for mayor, poses the question to her Jewish friend and colleague: "Do you think that we're unique as a black woman and a Jewish man who are friends?"

The response to the question is intriguing. Lumet allows the Arkin character, the Jewish judge, to preach and lecture, and to provide a very specific perspective. He says that the "feeling of unity" between Jews and Blacks "may not have been as real as we thought it was." After all, black people worked for Jews; they had to patronize a lot of stores owned by Jews. So the "basis for anti-Jewish feeling may have been there." One wonders to what the "there" is referring. Is it Black resentment that Jews owned the stores? Or the attitude of the Jews? Or something in the nature of the storekeeper-client relationship when they are of different races?

The African American judge replies that she feels the antagonism both ways (that is, from both sides), especially now that she is running for mayor.

This remark is clearly in-

tended to enable the Jewish judge to present his main thesis. He attributes growing Black-Jewish tensions in recent decades to the "failure of the church" that drove "so many Black men" to "turn to" Islam. He adds that during the Cold War, the United States was backing Israel and the Black Muslims were against Israel. Hence, the tensions. "Malcolm X's death couldn't have come at a worse time," he concludes. The Black Muslim leader was becoming "international" and "interfaith" after a pilgrimage to Mecca where he personally witnessed every race participating and interacting.

Again, the "explanation" is ambiguous. Was it the Black Church or the White Church that failed African American men? And in what way? And were Black Muslims against Israel because of U.S. support for Israel, or because of hatred of Jews and of Israel in the Black community or in the Muslim community?

The episode is significant because it is TV's first attribution of Black-Jewish tensions to the Islamic faith. But the case is totally unreasoned, and is unrelated to the plot. Lumet succeeds only at gratuitously invoking Islam and at broadcasting stereotypes of Jews as clannish and self-absorbed, images that reinforce the worst stereotypes in Muslim — or Christian — circles.

It seems to this reviewer that instead of attempting to deal in theological issues, and doing so through his Jewish character, Lumet would have done better to have the black characters do the talking, and to express their frustrations to offending characters such as Berkowitz. After all, some of the problem, if not all of it, is due to a lack of respect in daily interactions, on both sides. Lumet could have dealt with that very directly. His judges would have been more effective as social commentators had they dealt with issues of respect in their own courtrooms.

And if Lumet has evidence that Islam is antagonistic to intergroup relations, he needs, at least, to make a thoughtful case and, at best, to use his plots and characters to suggest a way to build bridges across such hostility.

# As I Heard It

## CD by Carlebach's daughter disappoints

By MORTON GOLD

I was pleased to receive a newly released CD in my mail this week. The CD features the voice of Neshama Carlebach. Yes, she is the daughter the



late Rabbi Sholomo Carlebach. The CD contains 13 songs, most in Hebrew but with others in English as well as Yiddish text.

The title of the CD is "Ani Shelach." The nicest remarks I can make concern the enclosed booklet. That is professionally done with the text, translation and transliteration of the text clearly as well as attractively presented. There are numerous photographs of Ms. Carlebach as well as the instrumentalists in the booklet. The instrumentalists are all identified and the instruments they play are listed as well. Ms. Carlebach also goes to great lengths to thank them for their collaboration.

In the inside cover the composers of the songs performed are identified. Of the 13, ten were composed by Rabbi Carlebach. Ms.

Carlebach collaborated with others in the remaining three. The English translations of the songs are in idiomatic English. The person who did the translations is not identified. This is the only real flaw in the booklet.

The first song on the CD is "Ani Shelach," written by Ms. Carlebach with Mat Gurman and David Morgan. The text is that of the "Priestly Benediction." While Ms. Carlebach bears a striking resemblance to Monica Lewinsky, she sounds like Marilyn Monroe! That is to say she sings this sacred text in a breathless and somewhat sexual manner, which I feel is not at all suited to the text.

There are also momentary twangs here and there on the guitars. Maybe it is I but for my 2 cents worth, I feel that the approach as well as the interpretation and the totality of the performance is inappropriate. Musically there is nothing positive I can comment on.

The second song is called "Pe'ero Alay" (His Glory Is Upon Me) composed by Rav Sholomo. While the singing style is the same here, Ms. Carlebach shows that she really does have a voice but saves its showing until the repetition. The instrumentalists are given free rein here with the drummer seeming to take delight in whacking the suspended cymbals regularly

during the otherwise interesting and well played piano solo. If I had to I might characterize this song as sounding like a yeshiva bocher who joined a rock band.

The third song is called "Simon Tov" and sounds very hip indeed. If I were Ms. Carlebach's manager or her artistic adviser, or someone who wishes her well, which I do, I would suggest that while she does not have a poor voice she is not using it wisely or well. The breathy, sultry approach works well with love songs but not well at all with songs like "Simon Tov."

This particular CD (for me) showcases the talents of the instrumental ensemble much more than it does those of Ms. Carlebach. I would encourage her to get an arranger who would showcase her and her talents above and before anything or anyone else. An important musical as well as aesthetic consideration is that one's approach to different songs be, well, different!

The press release says she is now on the concert circuit. While I have never seen her (or even heard her sing) I can only imagine the effect if she sways her hips while singing songs like the "Priestly Benediction!" In that case one might have more than musical style to criticize. Her comments and background suggest a very wholesome and religious persona. This background and attitude is not at all what is projected musically.

Even before listening to this CD I was disposed to write a friendly and at the least a positive review based out of respect to her name alone. Alas, my musical integrity seems to have gotten in the way. I realized after listening to the CD that it was not Ms. Carlebach I disliked as much as it was the arrangements and similarity in approach to each song.

One cut I did like was her singing of "Zug, Zug, Zug." While Hebrew music may be compatible with moderate rock music, surely not every song suggests that approach. Simply put, this approach does not work with every song and is often tasteless. Many listeners, particularly younger listeners, may indeed

# Jewish Theater

## We expected better of these 2

By IRENE BACKALENICK

Two new Jewish shows have just made their appearance in the heart of the New York theater world — one at Lincoln Center and one on



Broadway. Both have arrived with attendant hoopla, but have proved to be disappointing. This despite the important theater names attached to both — such names as Neil Simon, Jerry Zaks, Marian Seldes, Lewis Stadler, Bebe Neuwirth.

First, a look at Neil Simon's new comedy — "45 Seconds from Broadway." Why this title? Because the play is all about an eating establishment patterned after the Edison Café (which happens to be 45 seconds from Broadway — on 47th Street between Broadway and 8th). That time-honored institution has long been the gathering place for theater people, Jewish and otherwise. Call it a diner or luncheonette or restaurant or what you will, it is a historic New York landmark and the place for traditional Jewish food in the Times Square area.

As a New York theater critic, I've frequently eaten at the Edison, sometimes focusing on actors, other times focusing on a bowl of matzoh ball soup. Not too long ago I had a chat with Jackie Mason, who happened to be sitting at the next table. (Simon's main character is a thinly-veiled version of the comedian.) So, naturally, I felt a proprietary interest in "45 Seconds..." And I expected great things, given the combination of Neil Simon, Jackie Mason and the Edison Café. How could it miss?

But miss it does. Like many a playwright, Simon seems to have written himself out, and is now repeating the pattern of earlier times. Not that he can't always be relied on for the fast and funny quip. And in offering a Jackie Mason character as the central figure, he gets the comedian's routine down perfectly. And that rou-

tine is safe in the hands of the very competent Lewis Stadler.

But there's nothing fresh. And only flimsy, fragmented vignettes in place of a story. A number of lost souls wander in and out, and the kindly old restaurateurs (husband and wife who are Holocaust survivors) offer solace and free food. Simon interweaves these sketchy tales in TV sitcom style, nicely resolving all problems as the curtain drops.

The only signs of a story with some depth involve the comedian and his older brother — a pitiful, insecure creature who suffers by comparison with his famous brother. Simon is often preoccupied with such sibling relationships, and this time around, with the excellent David Margulies playing the older brother, the play shows momentary flashes of power and insight.

In all, this is not Neil Simon at the top of his form — Edison Café and Jackie Mason notwithstanding.

Farther uptown, at Lincoln Center is "Mitzi Newhouse," a serious drama by the prolific Richard Greenberg ("Three Days of Rain," "The American Plan," adaptation of "Dance of Death," and numerous other works). Beginning on the Lower East Side in the 1940s and moving to California in the 1990s, the play covers four generations of a Jewish family. Greenberg is seeking answers about the very nature of life. How does one generation affect the next? How important is it to connect with the past? But these questions are never clearly explored, as siblings battle and resentments fester.

Yet Greenberg's characters are indeed interesting. The lower east side mother who launders money, literally hanging dollar bills on a clothesline in the kitchen (God forbid we should get germs!) — is all too vivid. And her battling daughters are a study in contrasts and family rivalries. As are the daughters of a later generation.

The drama does have moments of poignancy. The struggle for the immigrants to establish themselves — to bridge the gap between cul-

Continued on page 14

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Continued on page 14

## Milk, Honey & Vinegar

### Intifada has bred poverty for both sides

By JUDY CARR

An unemployed man said that his family would have eaten bread and margarine for Sabbath. However, a Hassidic Jew called around with money and food.

A woman spoke on Israel Radio saying she was not asking for meat or fruit, just for bread for her family.

A man who had been unemployed for three years said he did not mind how little money he worked for. He just wanted to get up in the morning and have a place to go to.

The unemployment is horrific. No five years of unemployment pay here. You get a percentage of your last salary for six months and then you can reapply for a much smaller sum for the next six months. After that you get your health and social security paid and next to nothing. You only get that if you can prove you are utterly destitute.

tute.

Arafat seems to have done his work without gunning any more of us down. The Palestinians are in no better state. Israel refuses to let them into Israel for jobs and they remain in their territories and starve.

How did we all get into this mess? Israel and also the Palestinian territories are, or were, productive fertile lands. The Jewish brain, the Jewish and Arab farmers, produced productive miracles. Every fruit, every food, every produce, came from the hands of the Jewish and Arab labor. Before all this conflict started, you did not hear of anyone crying out for bread. There was food in plenty for all.

Then Arafat started his bullets. Work for the Palestinians halted. Jewish businesses gradually folded up. Tourism dropped off, finally to vanish.

When are both sides going to see sense and stop the fighting.

ing. We could be a beautiful united country, with prosperity, loads of tourists, people able to choose their jobs.

Instead we have this, reduced to a hell of poverty. If not for the charitable, led by the Habadniks, many less would get a meal.

Is Israel, our Sovereign State, to become a place with almost no jobs, where people who worked are living off charity? A soup kitchen society.

This is not what the first pioneers had in mind. The Jews who decided to base the State on work, who decided that the Jew had to become a worker.

Look, I can't provide a solution.

But a solution must be found.

Judy Carr may be reached at POB 6431, Tel Aviv, miv 61063 Israel.

## Fleishman's Flight

### Israel must be clear in its P.R.

By ALFRED FLEISHMAN

It is apparent that Israel and Arafat have come to a conclusion.

Israel has said or made it clear that it is definitely en-

From this I believe Israel will declare everything it is doing is on the same course as the United States. It is not just going along, as it were.

Again, I repeat, Israel must issue a clear statement as to what it is doing, where and when and why. In case the point has been missed, I believe she should adopt an equal or better public relations program than she is doing.

That will cause her actions to be clear and definite with every act Israel makes. Only then will Israel's actions be clearly understood and Arafat will not have the field for himself. It is clear that the fight must be fought by the fullest means.

The United States has a full explanation every day by every department involved. Or so it seems. What more do we need to know?

Albert Fleishman may be reached at PO Box 410108, St. Louis, MO 63141.



gaged in fighting terrorism. That expression has made it clear that it is fighting in that business (the same as the United States).

This is taken by the U.S. to mean they are in the same fight and Israel gets little criticism from Bush or Powell, etc. The point is the same one made that I suggested in a previous column - namely, Israel will declare what it is doing and with a purpose.

## About Books

By JACK FISCHER

The University of Michigan will publish this month *Anna Seghers: The Mythic Dimension*, by Helen Fehervary. Never heard of Seghers?



She was the author of the celebrated antifascist novel *The Seventh Cross*, which also was turned into a film. Fehervary presents a fascinating portrait of Seghers, a German Jewish writer, who the author places within the larger context of Central European intellectual history. (\$52).

An extraordinary memoir from one of our most celebrated poets is *The Bread of Time: Toward an Autobiography*, by Philip Levine. University of Michigan Press (this month, \$14.95 paper).

One of Austria's foremost and controversial novelists was Thomas Bernhard, who died in 1989. Gitta Honegger

has written a biography of this giant of Austrian literature titled *Thomas Bernhard: The Making of An Austrian*. The author shows how the novelist revealed his country's Nazi past as well as its legacy of anti-Semitism. Yale University Press (Jan., \$29.95).

Originally published in Yiddish in 1954, *My Life As A Radical Jewish Woman: Memoirs of a Zionist Feminist in Poland*, by Puah Rakovsky, has been edited with an introduction by Paula E. Hyman, trans. From the Yiddish by Barbara Harshav with Paula E. Hyman.

Born into a rabbinical family, Rakovsky (1865-1955) early on cast aside her religious practice for Zionism, and would not allow her voice to be silenced by the males who dominated the Zionist

and progressive movements of her day. Indiana University Press (this month, \$24.95).

Life in Nazi Germany is recounted in *A German Tale: A Girl Surviving Hitler's Legacy*, by Erika V. Shearin Karres. Barricade (this month, \$22).

Nobel Peace prize winner and Holocaust survivor Elie Wiesel continues to challenge political injustices and to keep memories of the Holocaust alive in *Conversations with Elie Wiesel: Elie Wiesel and Richard D. Heffner*. Edited by Thomas J. Vinciguerra, Heffner, a professor of communications and public policy at Rutgers, engaged Wiesel in a series of conversations on the PBS show *The Open Mind*, and the result is this important book. Random/Schocken (this month, \$23).

## Teach Diaspora

Reviews by JACOB NEUSNER

Gerald Tulchinsky, *Taking Root. The Origins of the Canadian Jewish Community*. Toronto: Lester Publishing Limited. ISBN 1-895555-13-2. 341 pp. US\$35

Gerald Tulchinsky, *Branching Out. The Transformation of the Canadian Jewish Community*. Toronto: Lester Publishing Limited. ISBN 0-7737-3084-2. 470 pp. US\$35

Like everything Canadian, Canadian Jewry finds itself perceived abroad as a mere appendage to the USA, boring and derivative. Gerald Tulchinsky's history does more than establish that Canadian Jewry possesses its own integrity and character. It is no mere clone of the vast and domineering Jewry to the south. He makes Canadian Jewry interesting on its own terms and establishes along the way that Canada is different from the USA in more than trivial ways.

His two-volume story, written with skill and verve, makes local history interesting and yields important cultural insights into the contem-

porary condition of Judaism as well.

Tulchinsky's mature conception of his task as a historian — he works in urban economic history — yields a massive and balanced proportionate account, no mere celebration of local personalities. He begins with a comparison of American and Canadian Jewish histories that I found completely original and highly illuminating.

He makes stick his claim that "Canadian Jewish history is a subject in its own right, not a branch or pale reflection of the Jewish experience in the United States... The Americanization of the Jews — their gradual or rapid adaptation to and acceptance in the mainstream of American culture, and the development of what might be called the American Jewish symbiosis — was not necessarily mirrored in Canada." Canadian Jews are as different from American Jews as Canada is different from the USA.

What explains the difference? Continued on page 14

### \$6.2 B. in banks are unclaimed

JERUSALEM — Unclaimed Holocaust assets totalling \$6.2 billion are being held in banks, the state and various public institutions,

Colette Avital told the Knesset. She said that previously accepted figures of NIS 700 million was an estimate.

# Christianity's debt to Judaism

A sermon by the REV. DR. JOHN HAYNES HOLMES  
Minister, Community Church, New York

In speaking to you this morning I have two very definite propositions in mind. One is the proposition that Christianity owes a heavy debt to Judaism. The other is the proposition that Christianity ought to be willing to recognize and pay this debt, as any honorable debtor recognizes and pays his obligation.

When I speak of Christianity, let me say, I am not speaking of the theological doctrines or ecclesiastical instructions – very little of what is contained in the actual history of the church. Rather am I speaking in terms of that pure religion and undefiled which sprang from the heart of Jesus, was propagated far and wide by the disciples and apostles, was recorded in the pages of the New Testament, and remains to this day the greatest single spiritual influence in human history. This religion, it should be known, is in reality Jewish in origin and content. It is only an accident that it did not remain in the end what it was in the beginning – a part and parcel of the Jewish world. Now that it is one of the separate religions of mankind, its parentage should be confessed, and its heritage duly honored.

Let me begin what I have to say this morning with Jesus, who is the center and soul of Christian faith.

Joseph and Mary were pious Jews, they went up each year in Jerusalem to keep the feast of the Passover! They taught Jesus, by precept and example, to attend the synagogue where he became acquainted with the Bible of his people. In his early manhood, it was his custom to go to the synagogue on the Sabbath day . . . and he began his public ministry, so the record tells us, by standing up in the synagogue in Nazareth and reading from the prophet Isaiah. In spirit as well as in blood, this Nazarene was a son of Israel. It is to the Jews that the Christians owe this peerless leader and founder of their faith. I would go as far as to say that we cannot understand Jesus unless we acknowledge that his rightful place in history is that of the last and greatest of the Jewish prophets.

So much for Jesus! Next only to this august figure of the Nazarene stand three elements which are central in Christianity. For all these three elements the Christians are indebted to the Jews.

In the first place, there is the Bible, the sacred scriptures of the Christian church. This Bible consists of two parts – the Old Testament, so called, and the New. The Old Testament, which comprises some three-fourths of the Bible, belongs not to Christianity at all but to Judaism. The Old Testament, let it be said is the Jewish Bible! I know of no more high-handed piece of impudence in all history than the action of the early Christians in taking over the Old Testament into their churches, and saying: "This is ours!" It is as though we Americans should possess ourselves of Shakespeare and Milton, and Dryden, and Poe, and Keats, and Shelley, and Tennyson, and Browning, and solemnly declare that the writings of these men belong to us and were the basic part of our native literature. Saying so, of course, does not make it so!

These poets are not Americans – and by the same token, the Old Testament is not Christian. It is Jewish through and through, and whenever we use it we should remember that we are turning to Jewish sources for instruction and inspiration. That is the reason why I am careful in our services here to refer to the Old Testament, whenever I read lessons from its text, as "the Scriptures of the Jews." As

**ABOUT DR. HOLMES** – The Rev. Dr. John Haynes Holmes, renowned minister of the Community Church New York City, was one of the most prominent civic and religious leaders in America. His reputation as a dynamic, fearless preacher has spread far and wide. His many-faceted career as a lecturer, author, traveler and leader of civil rights made him a unique figure in the ministry and political life. He began his ministry at the Community Church in 1907, and his pulpit and forums won a great host of adherents. He was a founder of the American Civil Liberties Union, a founder of the National Association for the Advancement of Colored People, was chairman of the City Affairs Committee of New York for nine years. Dr. Holmes was a graduate of Harvard University and its Divinity School.



for the New Testament, this is our own. This portion of the Bible is "the Scriptures of the Christians." But even so, it is only fair to recognize, it seems to me, that the New Testament is throughout a Jewish book. Every word of it, from the first chapter of Matthew to the last chapter of Revelations, was written by Jews, and thus is saturated with the Jewish spirit and ideals.

Next to the Bible comes the church – by which I mean not the hierarchy, which belongs to a later period of history, but the simple fact of the congregation of men and women meeting together on a Sunday morning for the worship of Almighty God. Where did this reality come from? Why, from the Jews – more specifically from that generation of Jews which suffered the tragic experience of the Exile.

In the ancient times, among all peoples, there was no church, or congregation, as we know it today. The centers of religious worship were temples, dedicated to the god or gods of the nation, where national festivals were held, where holy offices were performed by priestly agents of the state, and where the people came at periodic intervals to lay their offerings upon the sacred altars. This was as true in Palestine, as it was in Egypt, Babylonia, Greece and Rome. The great temple of the Jews was in Jerusalem, and there was worship offered to Jehovah. There were times, to be sure, when local worship was set up in what was called the "high places," but this was uniformly discouraged, and all religious rites thus centered in the city of the king.

Then came the Exile, in 586 B.C. The kingdom of Judah was overrun, Jerusalem captured and destroyed, and the people carried away as slaves into the far realms of their conquerors. Here they remained for two generations, lost to their homeland and to all the high practices of their religion. How could they sing the Lord's songs in a strange land? How could they worship God without temple or altar? They must keep in touch with their deity, and plead for his pity and help – otherwise they were surely lost, and their children with them. But with the Temple so far away, how could they reach God, or perform the rites which he expected?

The answer came out of the very necessities of the situation. Robbed of their temples as of their holy city, the exiles, settled in scattered towns and villages, came together on the Sabbath day, wherever they were, and remembered Zion and read from the sacred pages of the Law. These meetings came to be regular gatherings, which in due course were organized, and later developed customs and practices and a sanctity of their own. They were called synagogues – or whatever is the Hebrew word for a "gathering together," or congregating of men and women for the holy purpose of religion.

It was thus, in a time of dire extremity, that the Law of Israel was preserved, and the memory of Jehovah, the God of Israel, not forgotten. In due course the Jews returned to Palestine, and there set up the Temple once again upon Mt. Zion. The central worship was thus restored, and the priests once again commissioned to guard the people's destiny.

But the habit of the Exile was too strong and people would not give up their local or congregational meetings in their villages, or even houses. The synagogue became as well recognized an institution of Judaism as the Temple itself, and held in time the first devotion of the people. Jesus knew the synagogue of Nazareth from his youth up, and in this synagogue began his ministry. When, following his death, his followers carried on his work, it was first in synagogues, and only later in churches of their own, that they proclaimed the Gospel.

But these churches, when they came, were modeled precisely on Jewish example, and thus were the daughters of the synagogue. When Christians meet today on Sunday mornings to worship God

and to consecrate their lives to his service and to preserve the sacred traditions of the faith, they are doing not only what the early Christians did, but what the Jews have done since the sad days of the Exile. We have a church because the Jews first had a synagogue. The former is the direct descendant of the latter.

This brings us directly to the third of these essential elements of Christianity. In addition to the Bible and the church is Sunday as the sacred day of rest, and worship – the one day in seven set scrupulously aside for purposes of physical recreation and spiritual regeneration. Where did this Christian Sunday come from? Why, obviously from the Jewish Sabbath.

It is true that the Jewish Sabbath is the last day of the week – traditionally the day when God rested from his labors after the six days of the creation. "And on the seventh day God ended his work which he had made" (Genesis 2:2). The Christian Sunday, in contrast, is the first day of the week, so celebrated because it was on this first day that Jesus is supposed to have risen from the dead. And when the Sabbath was past, very early in the morning, the first day of the week, they came unto the sepulchre and saw that the stone was rolled away. (Mark 1:3). So the first day among Christians came to take the place of the seventh day among Jews. But this detail is unimportant. The central fact is that the Christian Sunday is rebirth of the Jewish Sabbath – the Christian once again taking the religious practices from the Jew!

We are beginning now, perhaps, to understand how stupendous is the debt which Christians owe to Jews. Not only Jesus himself, but the Bible, the church, and Sunday all come from Jewish sources. But not yet have we gotten to the heart of the matter. What about the teachings of Christianity – those great truths of the moral and spiritual life which constitute the essence of the Gospel? The things which Jesus taught – were those original with him, or did they spring from the Judaism in which Jesus was born and reared?

The question reminds me of an experience in the early days of my ministry in this city. I was attending a meeting of the Liberal Ministers Club of which certain Jewish rabbis were members along with the Christian clergymen. I chanced to be sitting beside a very eminent rabbi of that day – the head of the great Temple Emanu-El. In the course of our conversation together, I made reference to what I called "the originality of Jesus." What was my surprise to hear this rabbi retort that there was no originality in Jesus – that the Nazarene was one of the more unoriginal men who ever lived.

As a young and ardent preacher, I was greatly shocked by this remark. In late years, however, I came to feel that my friend, the rabbi, was on the whole correct. It is true that Jesus was original in what he said – or rather in the way he said it! Of all the religious teachers of the world he ranks as incomparably the most poetic. The Sermon on the Mount and the various parables are unmatched for sheer power and beauty in either ancient or modern literature. Jesus was original also in his spiritual insights – in his discernment of truth to the common way of life. He had a genius for spirituality which is unparalleled. But his supreme and unique contribution to Christianity, of course, was his personality. Within this man was a radiance of the inner life which made it easy for his contemporaries to join with the Roman Centurion in the declaration: "Verily, this man was the Son of God." But in the actual content of his teaching, Jesus was not original. The substance of his faith and vision was all derived from Israel! Let me see if I can make this plain:

On New Year's Day, 1946, a civic ceremony was conducted at the City of Mayor LaGuardia, in which a Catholic priest, a Protestant clergyman and a Jewish rabbi were the participants. In the course of his remarks, the mayor referred to the Golden Rule and the Lord's Prayer, and said that if men would only live up to the

*Continued on next page*

## Debt

Continued from prev. page  
precepts of these two teachings, there would be no trouble in the world. It would seem as though in this reference the mayor was flattering the Christians and leaving out the Jews. As a matter of fact, he could not have made a better selection, for the Golden Rule and the Lord's Prayer belong quite as much to the Jews as to the Christians themselves.

The Golden Rule, it must be said, belongs to neither Christians nor Jews, in any exclusive sense of the word. It is a part of all religions. Thus, I have found it in the scriptures of no less than nine of the world's religions — Hinduism, Zoroastrianism, Buddhism, Confucianism, Mohammedism, Grecian, Roman, Judaism, and Christianity. The Golden Rule, as it appears in the New Testament, is familiar: "all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law of the prophets." The Jewish Golden Rule is negative rather than positive in its formulation, but is identical in meaning. It reads: "Whatever ye do not wish your neighbor to do to you, do not do unto him. This is the whole law, the rest is exposition."

But the Lord's Prayer — this surely is original with Jesus! So it is in its formulation into one of the simplest and most beautiful compositions that can be found in the world's religious literature. But in its content it is derived from beginning to end from Jewish sources. There is not a line in the prayer which cannot be duplicated in these sources. In substantiation of this sweeping assertion, let me cite the testimony of two scholars who have a right to speak, as I do not.

The first is a famous German authority, Theodor Keim, whose biography of Jesus, written many years ago, still ranks as one of the greatest studies ever made of the life and teachings of the Nazarene. Referring to the Lord's Prayer, Keim writes: "Not only the address of God, together with the first two petitions, but pretty well all of it in detail, appears here and there in Jewish Talmudic prayers." The second witness is a great Jewish scholar, Joseph Klausner, of the Hebrew University of Jerusalem, whose Jesus of Nazareth is regarded as the ablest biography of Jesus ever written by a Jew. In this authoritative work the author says of the Lord's Prayer that it is "a remarkable prayer, universal in its appeal, earnest, brief and full of devotion. Every

single clause in it, however, is to be found in Jewish prayers and saying in the Talmud." So the Golden Rule and the Lord's Prayer alike belong to Jews as well as Christians.

Next only to these two documents, I would name the Beatitudes as the most precious sayings to be found in the Christian Scriptures. Here again we have a formulation of truth which is a supreme illustration of Jesus' poetic and spiritual genius. But the content of what is said is again almost wholly derivative. "Blessed are they that mourn for they shall be comforted" — if you would know where this comes from, turn to Isaiah 61:2. "Blessed are the meek, for they shall inherit the earth" — turn to Psalm 37:11. "Blessed are they that hunger and thirst after righteousness, for they shall be filled" — turn to Isaiah 56:1. "Blessed are the pure in heart, for they shall see God" — turn to Psalm 24:4. Thus are the phrases and thoughts of this great passage all anticipated by the Jews.

If any statement of Jesus is commonly cited as the complete and perfect summary of his religion, it is the dual commandment: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself."

If anything is original with Jesus, it would seem to be his non-resistance — his injunction in the Sermon on the Mount to "resist not evil." This received its supreme expression in Jesus' commandment that we should love our enemies. This is very obviously a protest against and correction of the Jewish law of retaliation — "an eye for an eye, and a tooth for a tooth." This law, without any question, appears in the Old Testament. Jesus was mindful of it, and would get rid of it.

But he was not the first to take this stand. Long since the Jewish prophet had laid hold upon the doctrine of love and forgiveness, even of enemies. But in one brief passage of the Old Testament we have an anticipation of this positive aspect of non-resistance which is breathtaking.

If I were asked to name the most beautiful expression of Jesus' teaching on this point, I would turn to St. Paul's great Epistle to the Romans, and read the closing verses of the twelfth chapter: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head. But not overcome of evil.

But overcome evil with good." If there is anything original in Christianity, this would certainly seem to be it. Yet turn to the 25th chapter of the Book of Proverbs, the 21st verse, and what do you find? "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; for thou wilt heap coals of fire upon his head." Even in his teaching of love, for enemies as well as friends, Jesus was only faithful to the noblest precepts of the Jews! The Jews!

All of this shows what Jesus was really doing in his ministry. Not practicing a new religion, but reviving the pure and undefiled religion of Israel! Not starting a movement of revolt against Judaism, but only a movement of reform inside of Judaism! Not forsaking the Jewish synagogue and starting the Christian church, but cleansing the Jewish synagogue. Nothing would have surprised Jesus more than to have learned after his death that his work had led to a new religion largely hostile to his own.

To this day he would not have understood the meaning of Christianity and Christian doctrine. Jesus was a Jew, in the great traditions of the prophets. He saw a religion in his time, as Isaiah and Amos and Jeremiah had seen a religion in their time, which had become overlaid and encrusted with a vast growth of theological and ecclesiastical literalism which was fatal to the pure essence of the faith.

All this he sought to sweep away. "The letter killeth, but the spirit giveth life!" The Nazarene wanted to find that spirit again. Therefore did he seek, like the shepherd his last sheep, that great body of Jewish prophecy which was the real religion of Israel. So everything that was precious in Judaism came to life again in Jesus. He was teaching what was truest and noblest in the tradition of his own people. He sought for nothing but the restoration of Israel to its true faith.

What wonder, therefore, that he was not original, since he did not seek to be original! "Think not that I am come," he said, "to destroy the law of the prophets. I am come not to destroy but to fulfill. For verily I say unto you: Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Here was not a Christian speaking, but a Jew. All that was distinctively Christian came later and was unknown to the Nazarene.

Such is the debt which Christianity owes to Judaism! Not Jesus merely, nor the Bible, the church and the Sunday, but the whole substance of Christian teaching! To take account of this debt is to come face to face with two facts, which I would emphasize in closing.

First, we find here one explanation at least, and a very important one, of why the Christians dislike and persecute the Jews. They hate them and would get rid of them because they are so heavily indebted to them. This is a simple law of psychology, illustrated by the experience of every day. Thus, did you ever hear of a tenant who loved his landlord? Have you ever encountered a borrower who is devoted to the money-lender who has given him money? How often do you see a taxpayer who folds in his affectionate embrace the tax collector?

The publicans in ancient Israel were hated for nothing except that it was their business to receive the taxes for the government. And now the burden has fallen upon the Jews — that they have given so much to the Christians that the latter feel embarrassed and at least outraged that they owe all this to Israel! There are many reasons for anti-Semitism, for tortures and massacres, the pogroms

and exiles, which the Jews have suffered all these centuries from Christendom. The problem is complicated and difficult — the pattern hopelessly entangled. But one strand in the snarl may be untraveled, and that is the one which has to do with the Christian's debt is paid, or at least acknowledged, there will be little peace.

The second thing which I would emphasize is this payment of debt. Is it not time that payment began? And how shall it be done?

First, the debt must be acknowledged, somewhat as I have tried to acknowledge it this morning. Why should not Christians everywhere recognize Jesus as a Jew? Why should they not have the grace to refer to the Old Testament, when they use it, as the Jewish scriptures? Why should they not acclaim the kinship of the church with the synagogue, and the Christian Sunday with the Jewish Sabbath? As for the Gospel, what would be lost for what not gained, if the Jewish sources of its teaching were at last made plain? All this is not very much, perhaps, in the serious business of paying a heavy debt, but it is at least something. A first step is taken in discharging an obligation when it is acknowledged that it

Continued on page 14

## Misconceptions

### How pork became abhorred

By RABBI REUVEN BULKA

**Misconception:** Of all the forbidden foods one can eat, pork is the worst.

The biblical legislation concerning foods that are permis-



sible and foods that are prohibited does not make value judgments as to which is better and which is worse. They are all equally prohibited. Tiger meat is as bad as horsemeat which, in turn, is as bad as pork chops. What, then, explains the special aversion that seems to have

developed concerning pork?

The species that are eligible for eating are those that have two signs: (1) the animal renews its food, and (2) the animal has cloven hooves. Usually, an animal is of the either-or type. Either it has both of these signs, or it has neither of the signs.

There are a number of exceptions. Some animals renews their food but do not have cloven hooves. The pig is unique among the species in that it has cloven hooves, but it does not renew its food. It is this singular feature of the pig that is probably related to its being so abhorred.

From the outside, the swine looks kosher. However, from the inside, it is not. The pig has thus come to symbolize hypocrisy, or projecting a false image of purity.

# Israel: As I See It

## We need miracles now!

By SAMSON KRUPNICK

The blessings that we recite in the lighting of the Hanukkah lights acknowledge with gratitude that the Almighty has "performed miracles for



our forefathers in those days as well as in our time."

In our time, we have emerged victorious in five major wars since the miraculous creation of our state 53 years ago. We personally witnessed miracles with our own eyes in our 36 years in Israel. The sad part is the comment of our Sages when "the beneficiary of miracles does not recognize the miracle nor Who created that miracle." Hence, we tend to make costly errors in dealing with situations and conditions that threaten our security and welfare.

The case in point is the climax now reached with that dastardly Oslo Accord, wherein terror has dominated and endangered our very existence. Our people voted in Ariel Sharon as prime minister in a record majority to remove that curse of Oslo and to proceed to destroy those whose goal is our destruction with terror and intifada.

The prime minister rallied a divided Labor Party to join a unity Government. They did so with the receipt of generous ministries, the most important of which is the Ministry for Foreign Affairs for Shimon Peres. Peres, the architect of the Oslo Agreement, together with his protegee Yossi Beilin, dealing with peace negotiations in Madrid behind the back of the Government, produced a deal through the Norwegian minister for foreign affairs with bloody terrorist Yasser Arafat.

Agreements were made. Solemn commitments were established, to no avail. The dream of so-called peace turned out to be a nightmare, despite the constant surrender of land and authority to a Palestine Authority with Yasser Arafat as chairman (he calls

himself president). From the first day of that September 1993 White House lawn ceremony, terror and violence have caused many casualties. The climax came during the past 14 months.

During this entire period, the two villains responsible for the casualties made every effort to boost Arafat as a partner for peace. The terror murders on the past Shabbat weekend, wherein 28 were killed and over 200 were wounded, put an end to Peres's sly, underhanded maneuvering of so-called cease-fire discussions. The coming of Anthony Zinni to arrange a

ing the Palestine Authority as directing terror operations with the Fatah, PLO and together with the Hamas, Jihad and Hezbollah. The Israel Defense Forces unleashed an immediate attack upon the headquarters of these organizations, including the offices of Arafat in Ramallah.

Defense Forces destroyed his helicopters in Gaza, destroyed the runway in the Gaza airport, and bombed out the Hamas and Islamic Jihad headquarters in Jenin. Israel began arresting terror leadership, with more attacks planned against the PA infrastructure.

*During this entire period, the two villains responsible for the casualties made every effort to boost Arafat as a partner for peace. The terror murders on the past Shabbat weekend, wherein 28 were killed and over 200 were wounded, put an end to Peres's sly, underhanded maneuvering of so-called cease-fire discussions. The coming of Anthony Zinni to arrange a cease-fire was greeted by increased terror. A miracle occurred. Sharon, in a visit with President Bush, received a clear go-ahead to deal with terror in his own way. The September 2001 disaster changed the world outlook. President Bush made a clear distinction. "Either you fight terror wherever it appears, or you support terror." To Arafat he stated, "You must stop terror now!"*

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A miracle occurred. Sharon, in a visit with President Bush, received a clear go-ahead to deal with terror in his own way. The September 2001 disaster changed the world outlook. President Bush made a clear distinction. "Either you fight terror wherever it appears, or you support terror." To Arafat he stated, "You must stop terror now!"

With a clear direction, the Knesset passed a bill designat-

ing the Palestine Authority as directing terror operations with the Fatah, PLO and against its chairman and leadership, spelling an absolute end to the Oslo tragedy, up came its savior, villain Shimon Peres, calling up the declared enemy and granting him 12 hours to arrest 36 leaders of terror on the IDF list.

Once again, Arafat made a fool of his close associate, Peres. Arafat turned to the Norwegian Minister of Foreign Affairs to plead with

President Bush to grant him time to fight the terror organizations. His first attempt to arrest Hamas leaders met with street demonstrations. A poll indicated that 75 percent of the Palestinians favored terror. His chances of producing an effective anti-terror campaign are nil. A turnaround in his consistent policy of war, violence and terror, together with the terror groups, is virtually impossible.

Yet Peres is doing his best to keep Arafat and Oslo alive, even before its last gasp. We have insisted for years that Peres is guilty of causing many Israeli casualties (a Jerusalem Post editorial of Dec-

5 confirms our accusations) and should be held accountable for these crimes. His interference at this critical juncture is harmful and dangerous.

We look to a possible elimination of Yasser Arafat and the Palestine Authority. This eventuality would certainly constitute a great Hanukkah miracle on a level with the miracle of the Maccabees on the first Hanukkah. We want the miracles now!

Samson Krupnick may be reached at 22 Pinks, Jerusalem 92228, Israel. E-mail: [krup@barak-online.net](mailto:krup@barak-online.net) [www.jewishpostopinion.com](http://www.jewishpostopinion.com)

## In recognition

The MorningStar Commission, founded by Hadassah, presented the second annual "Woman of Inspiration" award to entertainment lawyer Patti Felker.

The Board of Directors of Yeshiva College honored

Harriet and Joshua L. Muss at the Yeshiva College Scholarship Dinner on Tuesday, Nov. 6, at the New York Marriott Brooklyn. The couple have long been supporters of Yeshiva University.

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## Social Calendar

By Jean Herschaft

"I will walk in Central Park hand-and-hand with Mindy. I will visit with my children and play with my grandkids more frequently. I will be involved with Y.U., that ranks 21<sup>st</sup> in the country."

It was **Dr. Norman Lamm**, beautifully blue-printing his plans when he leaves office, but not activity, for Y.U. in his not "farewell" address at the Hanukkah dinner this year on his 25<sup>th</sup> anniversary as president. It was at the usual main ballroom, Waldorf-Astoria Hotel — an American flag nearby.

It was wall-to-wall guests, who had provided \$1.5 million this night, Dec. 2, **Ronnie Heyman**, dinner chair, warmly revealed from the bima. She noted: "He came in as a lamb... but is going out as a lion," referring to the guest of honor. **Robert M. Beren**, chair, Y.U. board of directors, then saluted President Lamm.

Dr. Lamm had opened his talk, always a talk, never an address, for this impeccably superb YU president, by noting that four YU students had been injured in a Jerusalem suicide bombing. He noted that the troubles in the Holy Land and the country made the night in his honor bittersweet.

Dr. Lamm spoke of Sept. 11 tragedies and spoke with pride that four YU students, called to his side, had been aiding Jewish casualties by spending the nights beside the bodies in the Jewish way. One man and three women from Albert Einstein Medical School, third year, and Stern College seniors, respectively.

At the convocation that preceded the dinner former Israel prime minister **Netanyahu** had been the guest speaker. With firm, but strong emotion, he spoke of terrorism. More importantly how Israel and the U.S. must and are, confronting it.

Recipients of honorary doctoral degrees were **Harvey Becker**, **Lea Eisenberg**, **Warren Eisenberg**, **Benjamin Heller** and **Bernard Madoff**.

A parting Hanukkah gift to all guests was the latest penned book by Dr. Lamm, *Seventy Faces... Articles of Faith, Volumes One and Two*. They are a compendium of 60 papers he has delivered throughout the years.

**Rabbi Jonathan Rosenblatt**, of Riverdale Jewish Center, Bronx, gave the invocation and **Cantor Joseph Malevany** rendered the national anthem. He is professor of liturgical music, Stern School of Music.

It was an evening to remember.

## New look at Anne Frank

Review by SYBIL KAPLAN

*Anne Frank in the World*, compiled by the Anne Frank House, Random House, \$18.95 hardcover, 144 pp.

One wonders if there is anything new about Anne Frank, and when this book arrived, I was excited because there have been new editions of the "Diary," videos with people who knew her before her family went into hiding and in the concentration camp, and photographs of her family in various formats.

This book of 225 photographs, advertised as including some never-before-published photos, is a collection which had been part of a traveling exhibition. There are only 65 photos related to Anne

Frank herself, as the book actually juxtaposes the Anne Frank story and her family's photographs against the period in which they lived.

Photographs and essays include the subjects of: Frankfurt, where the Frank family lived, and its Jewish community; Hitler in power; all aspects of the Nazi rise to power; Kristallnacht; Jewish refugees; the Netherlands and the growth of Nazism there; Dutch resistance; the Frank family in hiding; the camps and their liberation, and the "Diary."

The book concludes with photos that deal with anti-Semitism, racism, nationalism

*Continued on next page*

## Jews By Choice

### Sitting shiva for Aaron

By MARY HOFMANN

Aaron died on Thursday. He was shoving 90 and, though pretty coherent throughout, has had to live in a nursing home for the past



four months or so. His wife, Annie, in her mid-80s, isn't in great shape either. Finally, though, she was able to find a companion, Sue, to live with her and help her get around to twice daily visits to Aaron and other errands.

I'm not sure how much help our congregation has been... or, for that matter, how much help we could have been. Several of us (actually, that's all there are of us — several) have taken turns for a couple of years taking Annie to her many evening activities — Sierra Club, League of Women Voters, congregational meetings and so on.

Annie does have children who have tried to persuade her to come live near them in San Francisco or Chico, but Annie won't have any part of it. She's always been very self-sufficient, and even taking as much help as we've given has been hard for her.

But now, actually unexpectedly, Aaron has died. How do we help her now? I've been worrying about it for a couple of days and I think I've finally decided. We're going to sit shiva, sort of, for Aaron.

You must understand that Aaron himself would undoubtedly have very mixed feelings about this. In some ways, Aaron and Annie were way ahead of their time, both deeply involved with environmental and social concerns and in no way, shape or form believed for a moment in their lives in a personal God.

I'd call them agnostics, while they'd consider themselves atheists. Despite their total lack of traditional faith, however, they have always been dedicated Jews and faithful members of the congregation. They may scoff at prayer, but they're always

there.

Aaron would be appalled (in theory, at least) that anyone would sit shiva for him. And Annie would call it ridiculous. Somehow, though, at some very shallow level, the rest of us just need to do this. And I think they need us to as well.

Not that we'll REALLY sit shiva, mind you. Annie wouldn't accept anyone going through "those archaic, superstitious customs."

She would, I think, be very gratified to have us share this experience with her, to show her we care, to let her know that we are there to help her carry on.

She will, I'm sure, be glad that we're going to do a small, family-type memorial for him at my house next weekend. (There will be a big memorial service next month for all the people who have known them over the past 50 years they've been here, but this one's just

*But now, actually unexpectedly, Aaron has died. How do we help her now? I've been worrying about it for a couple of days and I think I've finally decided. We're going to sit shiva, sort of, for Aaron. You must understand that Aaron himself would undoubtedly have very mixed feelings about this. In some ways, Aaron and Annie were way ahead of their time, both deeply involved with environmental and social concerns and in no way, shape or form believed for a moment in their lives in a personal God. I'd call them agnostics, while they'd consider themselves atheists. Despite their total lack of traditional faith, however, they have always been dedicated Jews and faithful members of the congregation. They may scoff at prayer, but they're always there.*

She would, however, accept us showing up, one or two at a time, with dinner each night for the week. She would accept us sitting down with her to eat, to talk about Aaron, to make sure she knows she's included in our lives.

for Annie and us).

I doubt it if would even cross her mind to consider what we are doing a form of shiva. And maybe it's more for us than for her.

But it feels right. And it's as close to shiva as I think we can get.

**Visit our website:  
www.jewishpostopinion.com**



# It's Arlene Peck!

## When words aren't enough

By ARLENE PECK

I've never been a woman of few words. I think it's a family trait. But, after seeing the carnage caused by the Arabs in their recent terrorist attacks,



I'm running out of words, so I've taken to listening to the talk shows. I wanted to hear what Americans are saying under the screen of anonymity while voicing their opinions.

Finally, we are at a turning point. I see a reason for the lack of leadership by the previous prime minister of Israel. When Ehud Barak stupidly offered Yasser Arafat over 95 percent of everything on his wish list, Arafat, unbelievably, walked away. By doing so, he showed the world the true goal of the Palestinian Authority. That being the demise of Israel.

Now, I listen as their leaders come out of the woodwork and rush to their favorite propaganda network, CNN. Frankly, I want to throw up when I hear them repeating the mantra, "The closures, blockades and assassinations have not led to a solution."

Oh really? Well, neither did the arming (by Israel) of the Palestinians help the problem much. Nor will the constant bombing of the caves in Afghanistan by the United States forces permanently solve the problem with the Taliban.

It frustrates me when I hear our leaders talk about searing out and capturing bin Laden. As though that will solve the problem and his brand of terrorism will go away. Israel knows that, although Arafat can be toppled, his regime, which gives power to these terrorists, must also be destroyed.

Frankly, my greatest wish would be for those barbaric, violent groups to break down in civil war and kill each other. Maybe that would keep them out of the Israeli cafes, children's schools and buses with their strapped-on bombs. I'm tired of talking. I'm

weary of the crocodile tears of Arafat rushing to donate his blood in the wake of the Sept 11 attack while his Palestinians dance in the streets and give out candy. I'm talked out.

But, I'm still listening. And, what has amazed me the most is the change of attitude in the radio hosts. Oh, the anti-Semites are still calling in and deploring the mistreatment of the Arabs at the hands of the mighty Israeli forces. But, more and more, I'm noticing the radio hosts have done their homework and are more familiar with the true situation in that part of the world.

Maybe, in light of our

the response of the callers, but that seems to be the case. Since then, I feel, the general public has become more aware of the pressures that Israel has been under since its inception. Had our government been less concerned with being politically correct with the nations that harbor these terrorists, the situation might be different today.

Israel has long known what our talk show callers seem to be just beginning to realize. Many of our Arab allies are, in reality, parties to covert operations and funding of these terrorists behind our back. The United States



Ariel Sharon with Arlene

present actions in Afghanistan, they realize how hypocritical those in our country would be to repeat the tired old mantra of the need for Israel to show restraint. We are, and should be, sending in troops to try and curtail the animals that bombed our civilians a short time ago. It is unthinkable that our government would even consider reining in the IDF in any effort to pander to and patronize the Arabs, as is usually the case.

It's a shame that it took a national tragedy like the Twin Tower bombings to influence

should join forces with Israel and fight this war more seriously, eliminating these problems now, before it's too late.

And, speaking of representatives of the Israeli government who are appearing on American television, I would much rather see Ariel's spokesman, Raanan Gissim, instead of Shimon Peres, who is unbelievably still defending Arafat. I traveled to Lebanon years ago with Mr. Gissim when he was the Israel defense spokesman, and I found him to be outstanding in his leadership. My opinion hasn't changed a bit.

## Kaplan

Continued from prev. page and prejudice.

The purpose of Anne Frank in the World is to educate

young people 10 and up about the Holocaust. It will definitely achieve this aim.



## Quotation of the week

By RABBI KENNETH M. CHASEN

On Rosh Hashanah morning, just days after the tragedy in the skies, I urged our entire community to embrace the call of our tradition to pikuach nefesh, the duty to save lives. At the time – and no less at this time – it seemed to me the most authentically Jewish way to respond to the shocking events of September 11<sup>th</sup>.

The rabbis of the Talmud taught that saving a single life is saving an entire world. Having witnessed the callous slaughter of so many lives, we can appreciate the truth of the rabbis' teaching more than ever before. The ache we continue to feel in the depths of our souls is a symptom of having watched thousands of worlds collapse before our eyes. How dearly we would wish to reclaim even one of those worlds. Countless rescuers at Ground Zero risked their own lives for that hope – to save even a single life, to savor the blessed ripple effect of even one story going on.

The truth is that it's not too late. We can't save those who perished at the hands of the terrorists on that black day. But we can save many other lives – many other worlds – and in so doing, we can dignify the unfinished stories of the victims at the world Trade Center, the Pentagon and in Pennsylvania. I spoke from the bima about donating blood and bone marrow and bodily organs. I spoke about the need to press our legislators for life-saving laws. And I also spoke about my fear that the passage of time would slowly chip away at our collective zeal to save others.

I desperately hope that my fear is not being realized. I pray that our mounting nervousness over the past few weeks has not rendered us only interested in protecting ourselves. I implore you to remember how motivated you were to do something back in September, and to recapture that sense of commitment to be the difference between life and death.

The Temple is ready to help you do it:

✓ The Men's Club, in connection with the American Heart Association, is offering CPR Training on Tuesday, Dec. 4 and Thursday, Dec. 6 from 7 to 10 p.m. You need only attend one of the two evenings to complete certification.

✓ The Cohen/Howard Blood Bank, sponsored by our Men's Club and Women of Reform Judaism, will be welcoming donors on Sunday, Jan. 13 from 9 a.m. to 2 p.m. The long lines of donors across America have vanished, but the need is still great – please help.

The Temple will also be providing opportunities to learn Infant and Child CPR and to register with the American Bone Marrow Registry in the coming months. Please look for the dates in next month's Bulletin.

We have denounced our attackers repeatedly for their lack of regard for human life. Let us condemn them with something much more important than our words. Let's let our actions do the talking.

(Rabbi Chasen serves Westchester Reform Temple, Scarsdale, N.Y.).

## Backalenick

Continued from page 6  
tures — is told vividly. The scene in Mama's East Side kitchen comes to life. And Greenberg certainly hammers home its points about the California beach/pool world. His California characters are empty, vapid, bored, uneducated — to an extreme. It is an unfair and exaggerated depiction, but intriguing all the same.

But one never knows what Greenberg is getting at. Whatever the point to this intergenerational tale, it flies right past our heads and out the window.

These two new plays hardly enhance the New York Jewish theater scene. There have been far better ones in the past — and undoubtedly will be in the future. Watch for later developments.

## Gold

Continued from page 6  
like these performances. Gezunter Hey! Chacon a son goul! You are entitled. Should you wish to obtain a copy please call: Sameach Music,

718-479-4507 or [www.jewishshukbox.com](http://www.jewishshukbox.com).

Dr. Gold may be reached at: 12 Avenue B, Rutland, VT 05701-4503 or via e-mail at: [drmortongold@jumo.com](mailto:drmortongold@jumo.com)

# Neusner

Continued from page 7  
ence?

"There were different coordinates to the Canadian constitutional structure, political life, national composition, urban patterns and economic development...some of the most significant factors influencing the Jewish community in this country had no counterpart in the United States..." For one thing, Jews in Canada faced a fierce, entrenched, religion-founded anti-Semitism that pervaded the political system and affected the everyday life of ordinary Jews, down to the school systems by which their children were marginalized. "The duality of Canada's national personality posed particularly acute problems for that very large part of Canadian Jewry...living in the province of Quebec. There the confessional school system established at Confederation put the Jewish community at a serious disadvantage, because there was no legal provision for Jewish children in either the Catholic or the Protestant system of schooling.

"Whether these children had a right to go to school was a testy legal and political question...over nearly thirty years of struggle, between 1903 and 1930. It was a battle for fundamental civil rights that were being denied them by the Protestant school commissioners of Montreal and the Quebec provincial government...Nothing like this kind of Jewish civil rights fight occurred in the United States..."

American nationalism was, and is, inclusive. Canadian

nationalisms — the French and then everyone else's — were not. Quebec's rapidly expanding Jewish community ran directly afoul of French Canadian nationalism at its beginnings in the early 1800's. "The [Catholic] church regarded 'the opposition forces...as the fiends of hell,' combined a militant ultramontane Catholic faith with the national rebirth of an agricultural, French-speaking republic on the St. Lawrence...the Jew was a standing affront, a force fostering morals which threatened French Canada's survival..." Nor did the English-speaking groups mitigate the situation. "Anti-semitism in Quebec seemed to possess a special force, a greater depth and virulence, than anywhere else in North America."

It was not only establishment anti-Semitism without a US counterpart that shaped a different Jewish experience for Canadian Jews. It was also the concentration of the Jews in a few urban centers, which yielded effective national Jewish organizations with little counterpart in the USA. Furthermore, Judaism in Canada was strong and homogeneous. Reform was weak.

"Canada did not receive significant numbers of German Jewish immigrants with Reform impulses...The dominant groups in Toronto and Montreal were essentially conservative and observantly Orthodox in religious practice...With Orthodoxy and tradition still firmly in place and centered in a very much smaller, more concentrated group of communities,

by the 1880's and 1890's Canadian Jewry faced hordes of immigrants who continued to arrive."

There were other differences: "Zionism has been...a continuous and dominant part of the Canadian Jewish identity," and the ambivalence of American Jews finds no counterpart north of the border. Canada was, moreover, tolerant of cultural-national and ethnic difference in a way that America was not. There were no tests of Canadian nationalism that Jews or others had to meet.

That explains why Canadian Jews were not only pariahs but also proud Jews, models for their American cousins. The upshot is simply stated. "...the contours of Canadian Jewish history were determined by a set of co-ordinates that were unique to the northern half of this continent and resulted in the evolution of a community with a personality different from American Jewry."

With this perspective in mind, Tulchinsky sets forth his history, making it both definitive and interesting. In *Taking Root* he tells a continuous story. He covers origins, foundations ("Montreal Jewry in the Era of the de Solas, 1847-1882"), the emergence of a national community (1882-1900), and the East European Era (1900-1920). Rather than narrating an unfolding tale, *Branching Out* takes up topical problems: Jewish geography of the 1920's and 1930's; narrowing the gates of immigration, 1919-45; the "Jewish Problem" in Montreal schools in the 1920's; the clothing in-

dusty; the Jewish Left in the interwar years; Zionism between the Wars; anti-Semitism from the 20's to the 40's; Canada's Jews at War; the struggle for Israel, 1943-1952; postwar adjustments, 1945-60; Jewish ethnicity in a multicultural Canada, 1960-80, and complexities and uncertainties from the 1970's to the 1990's.

If the sequential narrative of the first volume gives way to a topical exposition in the second, that yields a more complex and insightful picture in the end.

The story concludes with this judgment: "Canadian Jewry has been transformed from a mostly insecure, poor, lower-middle to working-class community living in urban immigrant enclaves to an assertive, well-off, confident, and middle-class group gen-

erally residing in the better urban areas and fully able to participate in all sectors of Canada's life..."

Why Canadian Jewry has maintained itself, while British Jewry experiences an amazing decline in numbers and American Jewry fritters away, is unclear. But with intellectuals like Tulchinsky in its service, Canadian Jewry can certainly point to the sustaining power of perspective and insight. It understands itself and its circumstance better than do the other great English-speaking Jewries.

Diapora Jewry's future depends on learning the lessons Canadian Jewry has to teach, which is why Tulchinsky's history of Canadian Jewry and Judaism commands a hearing throughout the Diapora.

## Debt

Continued from page 10  
exists.

Secondly, why may we not pay this debt to the Jews by fighting anti-Semitism? All around us rages this noisome and fatal plague. It works its havoc not merely in Germany and Europe, but right here in America. Half-hidden, half-confessed, whispered rather than shouted, taking shape not in hideous persecutions, but in countless, little irritations, and injustices, but none the less fatal as a prejudice which poisons the soul, this curse is our curse, as it is Christianity's curse, and it should be ended for very shame. Here the church, in the very name of Jesus, should take the lead in stamping out this pestilence that devours ourselves as well as our victims. To fight and destroy anti-Semitism — this would be a large payment on the debt.

Lastly, as a means of paying Christianity's debt to Judaism, there is the opportunity now abundantly given us to bring Jews and Christians together, not by converting or merging one with the other, but by recognition of that spiritual kinship which makes them one — this is our holy task. To end the injustice and horror of the ages in finding and binding that "unity of the spirit which is the bond of peace!" Already Jews

and Christians are one in all that is central to the inner essence of our faith. Why should we not similarly be one in all that is central to the outer relations of our lives? In both branches of the severed family there rests the obligation to shake off separatism and end isolation — but most heavily and immediately does this obligation rest upon Christians, who have the numbers, the power — and this debt which must be paid!

I keep thinking, as I talk to you, of that great scene in Lessing's drama, "Nathan der Weise": Nathan the Wise! Which touches upon the truth. Some of you may have seen this drama when it was produced in New York this past winter. If so, you will remember the scene where the Christian Friar has just discovered some great deed of generosity and sacrifice which has been performed by the Jew, Nathan. In his enthusiasm and gratitude and desiring to honor Nathan with the greatest praise that he knows how to speak, the Friar exclaims:

"Nathan, you are a Christian. Yes I swear. You are Christian — better never lived."

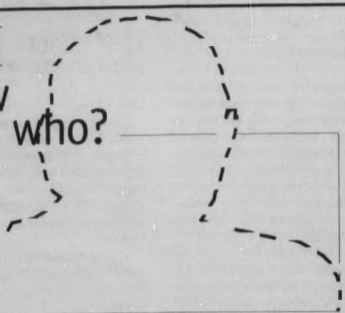
Wise Nathan replies: "Indeed! The very thing that makes me seem Christian to you, makes you a Jew to me."



## Mystery Person

Do you know  
who's who?

- The Mystery Person is an author.
- The Mystery Person writes fiction.
- The Mystery Person is best known for children's books.



All Mystery Persons are limited to North American Jews. Winners of the Mystery Person contest will receive a two-month subscription, the equivalent of \$8 if not a subscriber, or, if a subscriber, a two-month extension of their subscription. Once appearing in the contest, that same individual will not be repeated as a Mystery Person. All correct answers are considered winners, not only the first received.

## Guide to Bible ideas broadly based

Review by ARNOLD AGES

*The Oxford Guide to Ideas and Issues of the Bible.* Edited by Bruce M. Metzger and Michael C. Coogan. Oxford University Press. 585 Pages. \$39.95

I have always been an avid student of dictionaries and encyclopedias, my taste having been whetted by my first contact with the *Britannica* as a child and then, as an adult, with the world's first real encyclopedia, Denis Diderot's 1751 *French Encyclopédie*.

I read encyclopedias with the same enthusiasm with which some people read novels. Therefore, when a new dictionary or encyclopedia hits the market, I find it immensely attractive to peruse its organized pages and entries.

It is in this context that Oxford's new entry on ideas and issues in the Bible warrants some special commentary, inasmuch as this important press has been the source, during the past half century, of so many fine dictionaries and encyclopedias.

The editors of this handy volume, which is based on the 1993 *Oxford Companion to the Bible*, emphasize its pluralistic approach; that is to say, it harnesses scholars right across the religious spectrum and, in addition, highlights approaches to scripture that are on the cutting edge of modern research. The Oxford people have wisely included a number of Jewish Bible scholars in their stable of experts.

There are some important facts and interpretations revealed in this work; to wit, the first Hebrew concordance of the Bible was executed in 1448 by Isaac ben Kalonymos; Rachel took Laban's house-

hold idols not out of a love of idolatry but to establish her own property rights, and the concept of *tameh*, or impure, came after contact not with the impure but with the sacred.

The dictionary also tells us that the term "son of God" (the source of so much Christological speculation) means, for the most part, that the kingdom of the person in question comes from God. Another important insight is that the biblical concept of salvation has nothing to do with an afterlife; rather, it deals with physical rescue.

One of the best essays in this volume is on science and the Bible. After surveying the historical tensions between the two magisteriums, the author concludes wisely that one should not use science to validate biblical doctrines nor should theological presuppositions influence the direction of scientific thought.

An equally fine point is made in the entry on "Social Sciences in the Bible," in which Mary Douglas's important views on the "order of the world" are filtered through the biblical prism.

This reviewer has some demurrers to offer after having read many (though not all) of the entries. The articles on "Literature and the Bible" and "The Bible as Literature"—36 pages in all—make for a wonderful synthesis of contemporary views on the subject, but it is astonishing that the authors of the respective entries omit mention of Northrop Frye, whose *The Great Code* and other works have illuminated the question at hand.

For reasons which escape

this reviewer there is no entry on a major theme of Exodus and Leviticus, the dietary laws, although they are covered in an entry on "Purity."

There is, however, an article on "Poetry," in which the author rehearses the various kinds of poetry found in the Hebrew text. He does not, however, allude to current theories that go beyond the parallelism paradigm to suggest that biblical poetry is so unique that comparisons with other models are totally inadequate.

Several entries record with

assertiveness that many of the earliest narrative portions of the Hebrew Bible, such as creation, the flood, etc. are derivative of Babylonian and/or Sumerian sources. It does not seem to occur to the authors of these articles that the influence may have gone the other way, given that issues of chronology in antiquity are very ambiguous.

Krister Stendahl's article on anti-Semitism (not the kind of entry one usually finds in a Bible dictionary) is an extraordinary attempt to explain the hostility of Jesus and the New

Testament toward Jews and Judaism as a Jewish fight in the tradition of the Hebrew prophets.

Not quite. The prophets rallied against their Jewish brethren because they wanted them to be better. The Christians, both those who emerged from the Jewish matrix and the later gentile converts, criticized Jews because they wanted them to change their religion.

Arnold Ages, a professor at the University of Waterloo (Ontario), can be reached at [sages@ca.inter.net](mailto:sages@ca.inter.net)

## A different kind of Ragen book

Review by SYBIL KAPLAN

*Chains Around the Grass* by Naomi Ragen, Toby Press, \$26.95 hardcover.

If you are a Naomi Ragen fan, you MUST read this book. However, it is not like *Jephthe's Daughter*, *Sotah*, *The Sacrifice of Tamar*, or *The Ghost of Hannah Mendes*.

In many ways this is a much more difficult book to read because it is a very personal, thinly disguised autobiography of Ragen's growing up as a second generation child of parents who are first generation Americans.

The Markowicz family has moved four times in the past ten years, from Brooklyn to the Bronx to New Jersey and, now, to the Rockaways, to a low-income project, while Dave, the father, pursues his doing and his dreaming. "Victims" include: his loving, devoted wife, Ruth, dependent and indecisive; an abusive son, Jesse; a daughter, Sarah, who we presume is Naomi, and a baby sister.

The plot focuses on the intense love between Ruth and Dave and the family's difficulties coping with life after he dies. While the story may be very special to Mrs. Ragen, there is a great deal of universality in the theme for anyone who grew up in the 1950's, especially in the New York area.

The book emphasizes the values which families had to sacrifice in order to achieve the so-called American dream. Sometimes they made supreme sacrifices and never achieved that dream. Ruth tries to hold on to her Jewishness and instill it in her children. Dave almost comes

to worship the dollar and getting ahead as his religion. Obviously, he has deep feelings for his family, but how he expresses them and how making a living in this period of time overwhelms him are a major part of the plot.

The special writing that is Naomi Ragen's is present in

this novel, but one has to be prepared for a different kind of passion and compassion than in her earlier novels. While her earlier novels were gripping, absorbing and compelling, one must read *Chains Around the Grass* slower and with more reflection along the way.

## Letters

**FREEDOM OF THE PRESS**—The Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to The Jewish Post and Opinion, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225, e-mail: [jpost@surf-ici.com](mailto:jpost@surf-ici.com). All letters should be typewritten and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.

### Editor unfairly harps on attendance

Dear editor,

Your constant criticism of rabbis for not promoting attendance at Shabbat services is unfounded and unfair. I know of no rabbi who has not included in a High Holiday sermon an appeal to attend services.

I recall from my youth, some 50 years ago, in Springfield, Massachusetts, our rabbis making such a request, even then. And, most of us have requirements for Board members and Bar/Bat Mitzvot to attend services.

Many, like me, do not believe that the focus of being a

Jew is attendance at services. Each one of my members has unique gifts to give, and a soul to receive the Divine in ways of their own choosing. Each Jew has attended services, and it would seem they have not found it of meaning to pursue as their defined role as a Jew.

Our congregation, by the way, has morning and night daily services and an attendance each Shabbat from 100 to 150 attendees with no special scheduled event. And, we do not charge any fees to attend services for the High Holidays or any other time. All are invited, and encouraged, to attend.

Rabbi Samuel B. Press  
Beth Abraham Synagogue  
1306 Salem Ave.  
Dayton, OH 45406

## Teicher

Continued from page 16

granted to him by a genie named Fishel who appears magically when the menorah is polished.

Simon and Schuster's back list includes a board book by Alan Benjamin that is packaged with two dreidels and instructions for playing spin the dreidel, as well as *The Rugrats Book of Chanukah*, by Sarah Willson (paperback, \$5.99), based on the TV series, *Rugrats*. Finally, among new Hanukkah books for children is *Chanukah Lights Everywhere* by Michael J. Rosen (Gulliver

Books/Harcourt. 32 Pages. \$16). This is a warm-hearted counting book for very young readers.

Clearly, these samples indicate that a rich and varied selection of Jewish books is available for Hanukkah gift-giving. They will enhance the joy of this delightful holiday. Happy Hanukkah!

Dr. Morton I. Teicher is the founding dean of the Wurzelweil School of Social Work, Yeshiva University, and Dean Emeritus, School of Social Work, University of North Carolina at Chapel Hill.

# Book Reviews

## Give books for Hanukkah

By MORTON I. TEICHER

One way to differentiate Hanukkah gift-giving from Christmas gift exchanges is by making Jewish books the preferred Hanukkah present. For adults, there are many coffee table books of Jewish interest. Martin Gilbert's illustrated history of Jews in the 20th century is a good example. (*The Jews in the Twentieth Century* by Martin Gilbert, New York: Schocken Books, 2001. 376 Pages. \$50.)

Gilbert, a prolific historian, has gracefully moved back and forth from writing on Churchill and the two World Wars to Jewish subjects. His latest book brilliantly reviews all that preceded and all that followed the two seminal Jewish events of the 20th century, the Holocaust and the birth of Israel. Based on prodigious research and supplemented by some 400 photographs, the book is an important addition to our understanding of world Jewry.

A wonderful over-sized book dealing with a Jewish artist is *Mark Rothko*, by Oliver Wick et al (Stuttgart, Germany: Hatje Cantz Publishers, 2001. 204 Pages. \$55). Famous for his abstract expressionist paintings that featured horizontal layers of color, Rothko is noteworthy as an American artist, a Jewish artist and a modern artist. The book is a great tribute to him,

featuring several essays and 154 illustrations of which 102 are in vivid color. Those who are fortunate enough to receive this fine book as a Hanukkah gift will be delighted.

In a somewhat different gift issued by the Conservative Movement. (*Eitz Hayim: Torah and Commentary*. New York: Rabbinical Assembly, United Synagogue, Jewish Publication Society, 2001. 1,560 Pages. \$72.50). This unusual work of biblical scholarship is a signal advance over the Hertz commentary that was used for so many years by Conservative synagogues. References on each page combine early with modern insights into the meaning of the Torah. In addition, there are 41 topical essays dealing with the central themes of Judaism. The highly qualified editors have performed a very useful service that reaches beyond the boundaries of Conservative Judaism.

A first-rate Hanukkah handbook is *Every Person's Guide to Hanukkah* by Ronald H. Isaacs. (Northvale, NJ: Jason Aronson, 2000. 177 Pages. \$30. Author of more than 60 books, Isaacs provides a full introduction to the holiday and to ways of observing it. Songs and games are included as well as six short stories fea-

turing Hanukkah.

A useful chapter on Hanukkah is included in a guide to all Jewish holidays that emphasizes the food associated with them (*Jewish Holiday Traditions* by Linda Burghardt. New York: Citadel Press, 2001. 294 Pages. \$24.95). Menus and recipes will help to make this and other Jewish holidays joyous occasions. As a gift, this book will be useful all year round.

Finally, among the guides to Hanukkah, special note should be taken of the updated version of Ron Wolfson's contribution to the *Art of Jewish Living* series, *Hanukkah, 2nd Edition* (Woodstock, Vt., Jewish Lights, 2001. 240 Pages. \$18.95). This practical resource for celebrating the holiday will enrich the family's Hanukkah experience. Wolfson adds to the usefulness of his book by confronting the issue of how Hanukkah should be observed by inter-married, inter-faith families and Jews by choice.

Terry Bache sensitively tackles this issue in a novel, *Holiday Miracles*. She is a Jewish writer happily married for 32 years to a Catholic (Simpsonville, S.C., Banks Channel Books, 2001. 133 Pages. \$14.95). Her own experiences are reflected in this forthright examination of the problems created for an interfaith family by the calendar proximity of Christmas and Hanukkah.

Books for children make up the largest category of Hanukkah books. Kar-Ben Copies of Rockville, Md., which specializes in publishing books for Jewish children, has about 20 titles on its Hanukkah list. These include board books for toddlers, books and tapes, a recipe book, a crafts book, a book with a dreidel, books that tell the Hanukkah story, and books that describe the ways in which various children celebrate the holiday, including one, *Northern Lights*, by Diana Cohen Conway (paperback, \$6.95) that tells about sharing Hanukkah with an Eskimo family in Alaska.

Simon and Schuster's children's publishing division adds two new Hanukkah books to its list this year. One is a board book for young children, *Chanukah Lights*, by

Judith Moffatt, with pages that actually glow in the dark. The other, intended for older children, is *The Magic*

*Menorah*, by Jane Breskin Zalben, which tells about Stanley and the three wishes

*Continued on page 15*

## His soldier's tale

Review by SYBIL KAPLAN

*Warrior* by Ariel Sharon with David Chanoff, Touchstone/Simon & Schuster, \$16 paperback, 570 pp

This autobiography originally appeared in 1990. Now it appears with a new foreword, updating the book from then until now. In February 2000, Sharon was elected prime minister of Israel, and it has been through the past year and a half that he has struggled to maintain Israel's stability.

The book begins in October 1973, two weeks after the start of the Yom Kippur War. Sharon then flashes back in dreams to the 1948 War of Independence, his parents, and his birth in 1928 in a cooperative farming village.

He speaks of his grandfather, whose closest friend was the father of Menachem Begin, of attending high school and the Hagana defense course for squad leaders. By 1952 his career as an army officer seems destined as he takes over as chief of intelligence for the Northern Command with Moshe Dayan as commander-in-chief.

Sides of Sharon barely mentioned are revealed, such as his attending Hebrew University until he is recommended to lead highly trained anti-terrorist forces in the 1950's.

He describes how Gaza became home to 200,000 Arab war refugees who had left their homes at the urging of their leaders, believing they would return as soon as the Jews were destroyed. Now they realized neither Egypt nor any Arab country would resettle them. All the Arab countries "had callously and brutally turned their backs on them. Impoverished, with no hopes for the future, they provided a breeding ground for terrorism."

He recounts his marriage, the birth of his son, studying law at night, the death of his

first wife and his subsequent marriage to her sister, and the birth of two more sons.

His role in each of Israel's wars – the 1967 Six-Day War, the 1969 War of Attrition, and the refugee problem still existing – is explained. "Neither Egypt nor Jordan, which controlled camps in Samaria, Judea and Jordan proper, had taken any steps to resolve the refugee problem, preferring to allow these people to fester in the camps in order to maintain pressure on Israel. Lebanon and Syria, each with its own camps, conducted themselves with the same inhumanity."

Prior to the Yom Kippur War, he sees himself entering the political battlefield of the Knesset (parliament). As minister of agriculture, he maintains his principles that the settlements in Judea/Samaria must be protected and that the Jews have the right to live in historic Israel.

Under Prime Minister Begin, he is appointed minister of defense and, in the 1980's, is deeply involved in Operation Peace for the Galilee, with the PLO in Lebanon exporting terrorists from there around the world. He explains in detail the controversial Sabra and Shatila neighborhoods where the terrorists made their headquarters and how he is held indirectly responsible for the massacre perpetrated by Lebanese Christians there.

The book ends with his resignation as defense minister and position as minister without portfolio.

*Warrior* is well written, powerful and absorbing. Regardless of one's politics, reading it will provide a wealth of information about Sharon himself. The book is very much the story of more than one man. It is a revealing history of the years between the War of Independence and the Lebanon campaign. It is the story of a man who has lived as a soldier.

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